العربية

# Arabic

Language Guide

December 2017
Arabic 2.0

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# Arabic

## Recommended Grammar Sequence


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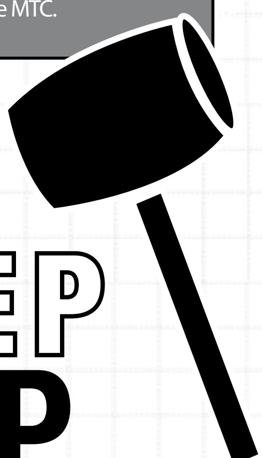
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# HOW FAR WILL YOU REACH AT THE MTC?

It takes time and hard work to preach fluently in a new language. Experience shows, depending on your native language and your mission language, that in most cases you need 600–1000 hours of instruction and practice just to function in the language. Here is a summary of the number of hours scheduled for language activities in the MTC.



STEP UP

FUNCTIONAL
600+ HOURS

## TIME UP TO ME

- Daily planning
- Companionship study
- Daily and weekly preparation time
- Use your language every day
  - Study time
  - Meal time
  - Waiting in line
  - In the bookstore
  - While waiting for meetings and appointments

500 HOURS

400 HOURS

300 HOURS

## SCHEDULED TIME

200 HOURS

- Group Language Instruction
- Coaching Study
- Progressing Investigator
- Scheduled TALL Lab
- Scheduled Language Study Lab

100 HOURS

Language learning is a challenging task that requires dedication and diligence (Preach My Gospel, 128). With time you may feel comfortable in the language, but "do not stop improving your language skills once people begin to understand you" (Preach My Gospel, 128).

Take responsibility for your language learning, and don't just rely on teachers or scheduled activities (Preach My Gospel, 128). A missionary in the six-week language training program has over 600 waking hours in the MTC. Missionaries in nine-week training are given over 950 hours because the languages they are learning will take them more time to reach a comparable level of functionality.

**DID YOU KNOW?**

If you take advantage of all of the additional study time that is not listed in your schedule you will have more than 140 additional hours of SYL while you are in the MTC?

## WHAT MORE CAN YOU DO?

We have provided a few examples of times where you could be speaking and practicing your language. Keep in mind that these are only suggestions. Don't limit yourself to the examples we have.

# MAJOR LANGUAGE LEARNING ACTIVITIES

## GUIDING PRINCIPLES

As a missionary you have the responsibility to seek the gift of tongues to fulfill your purpose in the mission language. Your teachers will guide you, but you will be most successful as you take personal responsibility for your language learning. Chapter 7 of Preach My Gospel and the following components of the MTC language program will help you understand how to learn your mission language.

### SPEAK YOUR LANGUAGE

Language immersion plays a foundational role in the MTC language program. One of the ways you can seek the gift of tongues is to speak the language as much as possible. As a rule, teachers always speak the mission language, using English to facilitate selected activities.

### PROGRESSING INVESTIGATORS

Beginning early in your MTC experience you will have daily teaching appointments with people who will take the role of progressing investigators. As you teach your progressing investigators, you will become aware of your own language needs and be motivated to learn in order to help them progress. Your experience teaching will be the driving force behind many of your decisions regarding language learning. Your teachers also use the information they gain as investigators to direct Group Instruction and Coaching Missionary Study.




### GIFT OF TONGUES

You are an authorized servant of the Lord, called of God to act on His behalf. He will help you as you exercise faith and work as hard as you can. Strive to make learning the language a spiritual experience. Seek for the gift of tongues and other gifts of the Spirit (see Preach My Gospel, 91 and 133). Know that your teachers' instructional decisions always demonstrate their faith in your ability to fulfill your purpose in the mission language.

## MISSIONARY DIRECTED ACTIVITIES

### TECHNOLOGY ASSISTED LANGUAGE LEARNING (TALL)

TALL is the name given to MTC language-learning software and print materials. These materials are the primary resources you will use to learn vocabulary and phrases during language study. TALL software is the best resource for providing repetition and pronunciation practice. Each day (except Sundays) you will spend 60 minutes in a computer lab using TALL.

### LANGUAGE STUDY

Each day you will have 60 scheduled minutes to study the language on your own. Apply the principles in chapter 7 of Preach My Gospel as you create and apply your own language study plan. Use all available resources including your dictionary, Vocabulary and Phrase Book (VP Book), simple grammar text, Preach My Gospel and scriptures in your mission language, and TALL software. Also plan to spend a portion of your language study time reviewing the board display for the upcoming grammar instruction.

## TEACHER DIRECTED ACTIVITIES

### GROUP INSTRUCTION

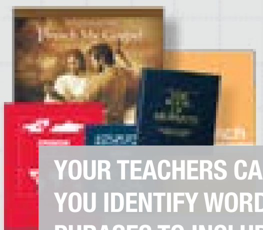
Grammar Instruction and Task Instruction are the two major types of group language instruction. Your teachers will generally follow the order outlined in this book. The purpose of these activites is to provide you with multiple opportunities for meaningful practice using essential vocabulary, phrases, and grammar patterns. Grammar activites in the Language Guide are not designed to give detailed explanations of grammar; if you need an in-depth description, use your grammar books or TALL.

### COACHING STUDY

Your teachers will help you apply the principles in chapter 7 of Preach my Gospel to improve your ability to become an effective language learner. Make inspired decisions as you become more aware of your needs, the needs of your investigators, the conversion process, and your own learning process. Set goals to improve each day.

## LANGUAGE CORE

The Language Core establishes a language foundation and helps you push yourself. It helps you focus and pace your language study. The core includes the four essential components of a missionary's language. With hard work, missionaries can learn at least the basic core while in the MTC.



**YOUR TEACHERS CAN HELP YOU IDENTIFY WORDS AND PHRASES TO INCLUDE IN YOUR CORE LANGUAGE.**

| ESSENTIALCOMPONENTS | BASIC CORE | EXTENDED CORE |
|---|---|---|
| Vocabulary | 500 words | 1000 words |
| Phrases | 150 phrases | 250 phrases |
| Grammar | All language guide topics | 2nd text topics |
| Scriptures | 15 verses | 30 scriptures |

## LANGUAGE MATERIALS

Preach My Gospel says to select language tools, which include the following:

- The TALL VP book and your language guide to identify vocabulary, phrases, and grammar to study.
- The dictionary will also be essential. Always carry it with you.
- The scriptures constantly help you learn the language. Study the scriptures you'll share while teaching, as well as scriptural passages and chapters you can discuss with your investigator.
- The lessons in chapter 3 of Preach My Gospel provide additional ways to say the things you need to teach your investigator.

## MATERIALS AND TOOLS

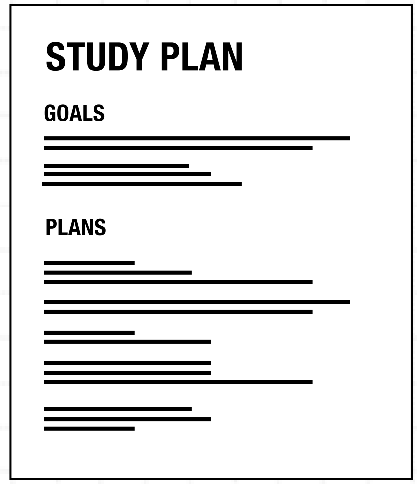
These materials are what step 2 of "Create a Language Study Plan" is referring to. Select which tools to use. (Preach My Gospel, 129).

**REMEMBER**

1. Learn the things to teach your investigator, and
2. Learn what you need communicate throughout the day.

## WHY LANGUAGE STUDY PLANS?

A language study plan allows you to reach your language goals. Review Preach My Gospel, 129–131 and then read the section below. If you have questions, ask your teacher to help you, or refer to the example plan on the following page.



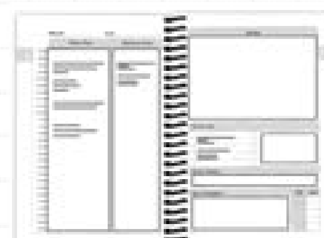

EFFECTIVELANGUAGESTUDYPLANS INCLUDE TWO PARTS:

### A WORKSHEET

- Goals stating what you will learn.
- Study plans and ideas for how you will study.

### A CALENDAR OR PLANNER TO DECIDE:

- When, where, and how much language you will study each day, broken down by hours.



For the best strategies on learning your language, refer to Preach My Gospel, 128–131. Try each strategy from each bolded section for a few days before deciding which ones work best for you.

## BREAKING THE LANGUAGE PLATEAU

You may have asked yourself, "How much of my mission language do I need in order to fulfill my purpose? How should I start? What do I need to become proficient?"

Everything you do as a missionary, including at the MTC, should focus on your missionary purpose.
To do this as a language learning missionary:

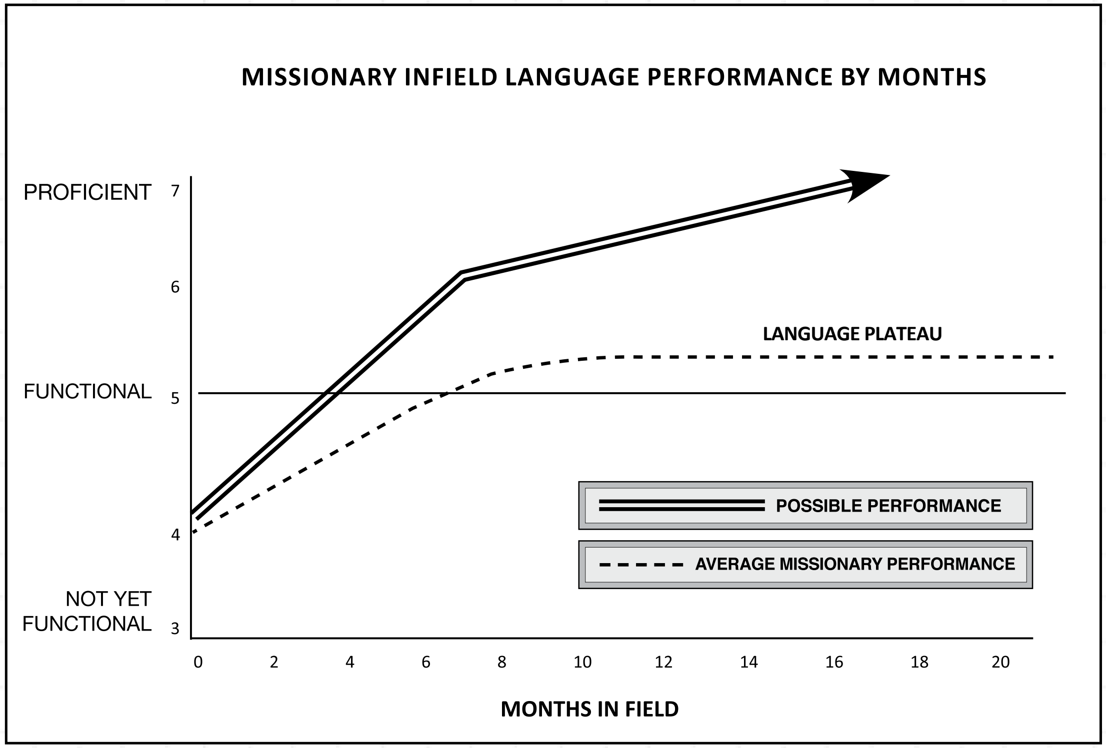
- Recognize that you have been called of God by a prophet to preach the gospel in a new language (D&C 90:11).
- Be motivated by love for the Lord and for the people you serve (D&C 46:9, 26; 1 Cor. 14:12).
- Live worthy of the Holy Ghost by obeying the commandments and missionary standards (D&C 46:9, 33).
- Pray continually for divine assistance to obtain the gift of tongues (D&C 46:28, 30-32).
- Study, practice, and use the mission language as much as possible each day (1 Cor. 12:31).

**CHALLENGE YOURSELF**

- What can you do to keep from plateauing?

- How can you continue to improve throughout your mission?

ALL YOU NEED TO LEARN your mission language and improve throughout your mission are the principles in Preach My Gospel, chapter 7. This introduction will help you apply those principles while in the MTC.




This graph shows missionary language growth over time. Many missionaries plateau, or stop improving, when they start feeling comfortable with the language. The graph also shows what is possible if missionaries apply chapter 7 of Preach My Gospel.

### What is functional?

Being functional in a language means that you are able to hold conversations and get by with your daily missionary life in your mission language. Elder Jeffrey R. Holland explained the value of studying beyond the functional level in the language. "Don't be satisfied with what we call a missionary vocabulary only. Stretch yourself in the language, and you will gain greater access to the hearts of the people" (Missionary Satellite Broadcast, Aug. 1998).

## EXAMPLE PLAN # 2

| | Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---|---|---|---|---|---|---|
| This week's language goals: No grammar mistakes (command form), memorize 20 words/day. | | | | | | | |
| Weekly Plans | Make Weekly language Study plan | Teach John "The Restoration"<br><br>My Plan:<br>1. Teach him how to pray.<br>2. Invite him to read the Book of Mormon and pray about it. | TRC teaching a volunteer<br><br>My Plan:<br>1. Get to know volunteer.<br>2. Share a simple overview of The Restoration | Follow-up visit with Krista<br><br>My Plan:<br>1. Follow-up on her commitment to read 3 Nephi 11 (if she didn't read, read with her.)<br>2. Find out what was meaningful to her as she read. | Follow-up visit with John<br><br>My Plan:<br>1. Follow-up on his commitment to pray about Joseph Smith.<br>2. Bear my testimony of Joseph Smith and President Monson.<br>3. Invite him to be baptized again. | Teach Krista "The Plan of Salvation"<br><br>My Plan:<br>1. Follow-up on her commitment to be baptized.<br>2. Use "How to Begin Teaching" to apply the lesson to her baptism.<br>3. Teach the lesson. | Teach John "The Plan of Salvation"<br><br>My Plan:<br>1. Ask him a few simple questions about his beliefs.<br>2. Teach "The Atonement" and share Alma 7: 11-13.<br>3. Invite him to come to church. |

**Monday:**

a.) Teach John how to pray
- i) Study "The Restoration" pamphlet "How can I Know?" in the language.
  - (1.) Identify new vocab and memorize at least 10 new words. (5 minutes)
  - (2.) Practice teaching the "How do I Pray?" steps in my own words. (10 minutes)
- ii) Study command form for giving directions about how to pray.
  - (1.) Conjugate 5 verbs in the command form. (7 minutes)
  - (2.) Say all my commands in the mission language all day.
- iii) Practice with my companion, get feedback, and repractice (8 minutes)

b.) Invite him to read the Book of Mormon and pray about it.
- i) Study the grammar materials to extend "Will you..." questions (5 minutes)
  - (1.) Conjugate 5 verbs in the future tense without errors. (5 minutes)
  - (2.) Practice my commitments with my companion before each lesson and have him correct my conjugation.
- ii) Study 10 new words and 3 phrases in TALL VP on extending invitations. (10 minutes)
- iii) Write down blessings that come from reading the Book of Mormon and translate them. Have my teacher check them during coaching. (10 minutes)

**Long-term Goals:**
- Finish all grammar lessons before leaving MTC
- 2000 words, 500 phrases by 6 months
- Speak fluently by 12 months

What else would do want to include in your language study plan?

## ESTABLISH A VISION

A vision is an idea of where you want to be down the road in the future. It is far beyond where you are now. It considers your resources (time, materials, and teachers). Here are some examples:

- Be able to "Speak from the heart in [my] own terms... speak out of [my] own conviction." (Preach My Gospel , 175-176)
- Understand native speakers so that I can meet their needs.
- Be able to teach the doctrines "with clarity and power." (Preach My Gospel, p. 20)
- Be able to "expound the scriptures when [I] teach." (Preach My Gospel, p. 182)

## SET INSPIRED GOALS

A vision is exciting and it makes you feel good, but it isn't actionable. This is why it is vital to set inspired goals. For a goal to be helpful you need to know how to measure your progress over time. You need to set long-term goals and short-term goals. Here are some examples of long-term goals:

- Know all the words and phrases for the first three lessons, as found in the TALL VP book
- Memorize 1000 common words and phrases
- Memorize 100 scriptures and parables

Even though you can measure these long-term goals, they're too big to accomplish in one sitting. Well-defined short-term goals are about what you have to accomplish in the language right now. They are always about the people you are teaching. Here are some examples:

- Learn 12 words from lesson 1 to teach Juan about the Book of Mormon.
- Memorize Mosiah 2:41 for the lesson with the Gomez family.
- Learn to say 15 new words/phrases during SYL that I can use to get to know Brother and Sister Gomez better.

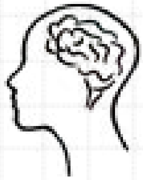
## CREATE AND EXECUTE PLANS

Specific plans to accomplish your goals include what, how, when and where you will accomplish them. You will make plans for what you will do during your formal language study time as well as what you will do throughout the day to improve your language. For example, if your goal is memorize Mosiah 2:41 for the lesson with the Gomez family, your plans might include:

- Read Mosiah 2:41 during personal study.
- Read it in the language during language study.
- Spend 15 minutes trying to memorize it. Make a flashcard.
- Carry the flashcard throughout the day. Review it while walking to meals.

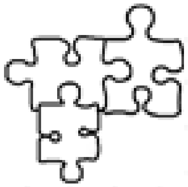
## ACCOUNT FOR YOUR EFFORTS

Accounting for your efforts is vital to your growth in the language. This includes reporting your efforts to your mission leaders and to the Lord through prayer. How did your language study enable you to help those you teach? What have you done to accomplish your learning goals? How is your study helping you?



## STEP 1: KNOW THE MEANING

- Always find out the meaning of what you are learning. Learn the meaning of each word, and write it down if necessary.
- If you're learning grammar, find out what the grammar concept means. Be able to explain it. If you're learning words, don't ignore how prefixes and suffixes affect meaning.
- Practice repeating the meaning of each word out loud.



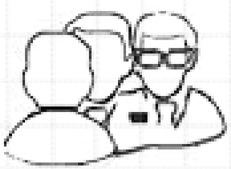
## STEP 2: FOCUS ON THE FORM

- All language is made up of two things: the meaning and the words which carry that meaning.
- Form includes how it sounds, how it's pronounced, and how it's written (or for ASL, how it's gestured). Form also includes noticing patterns in grammar and word order in phrases.
- Find out how to say each word and practice until you can pronounce it correctly.



## STEP 3: PRACTICE ALOUD

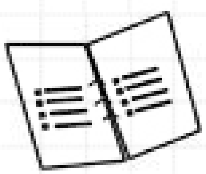
- We use our body to speak. Our vocal tract (lips, tongue, jaw, and throat) moves and our ears are activated. We also move our faces and gesture with our hands.
- We learn and remember language much better when we practice it physically, building muscle memory.
- Practice your words, phrases or grammar out loud, repeatedly. Say it again and again until it becomes automatic and you can do it without notes.



## STEP 4: APPLY IT

This step takes our focus back to where we started—on the meaning.

- Use what you're learning in real situations.
- If it's part of a lesson, practice teaching it to your companion.
- Think about the meaning of what you say, and express it with feeling. Do the same as you teach others and as you converse.



## STEP 5: PLAN SPACED REVIEWS

Steps 1–4 place language firmly in your short-term memory. Unfortunately, that language won't stay there very long. Step 5 moves language to your long-term memory where it will remain for good.

- Early reviews may require you to use notes or materials to look up certain parts. Be sure that all early reviews are done aloud. Early reviews are complete when you can fluently produce the words, phrases, scriptures, or grammar without looking at notes.
- Later reviews can be less frequent. The more you know something, the less you'll need notes, and the more you can review language while doing other physical tasks (walking, standing, shaving, etc.)

## FREQUENCY OF SPACED REVIEWS:

12 3 4 5 6 7

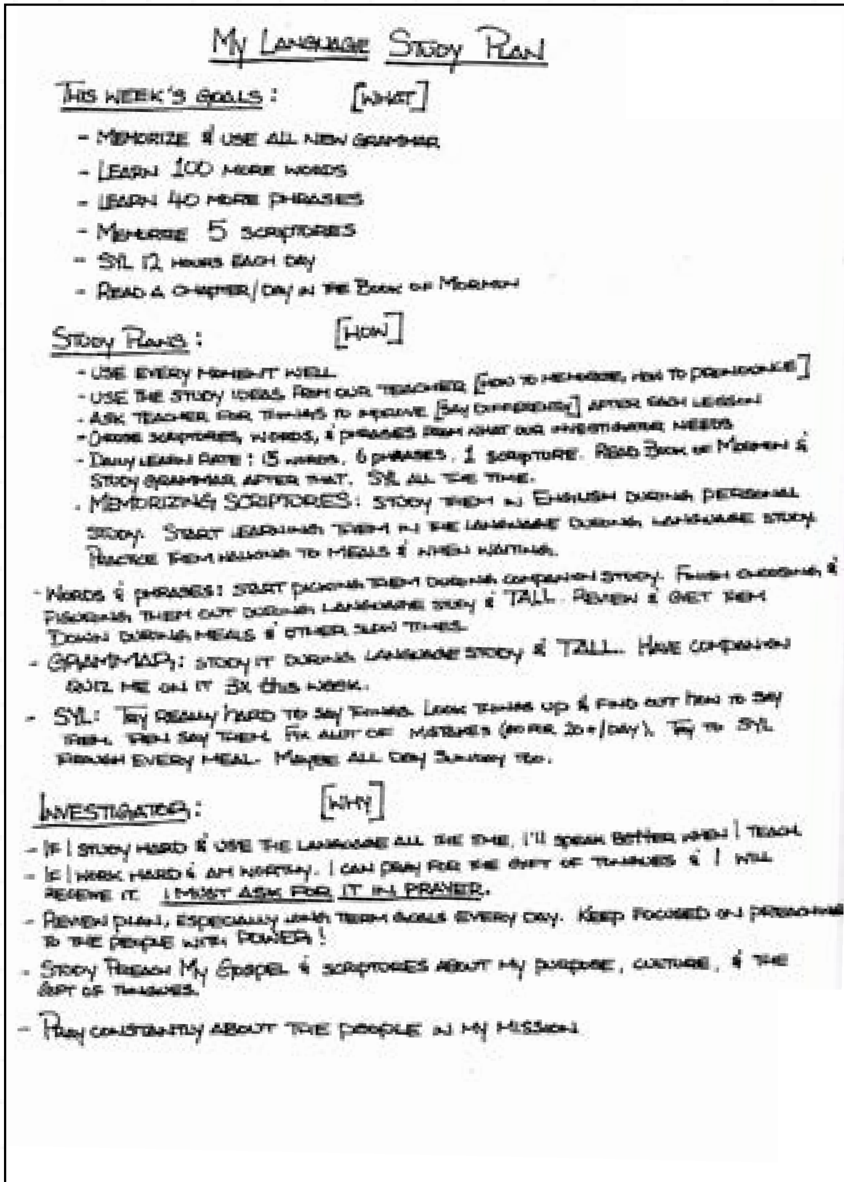
NEW VOCABULARY NEW VOCABULARY NEW VOCABULARY NEW VOCABULARY NEW VOCABULARY NEW VOCABULARY

## PREPARING FOR THE FIELD

You will experience a significant transition in your language learning as you leave the MTC. You will go from lots of individual language study to feeling like you have only one hour a day. Language study may get replaced with district meetings, Sunday meetings, weekly planning, preparation day activities, teaching appointments, or even interviews and zone conferences. Guard your language study to prevent this from happening. If you can't hold it in the morning, ask your companion or mission president when you can make it up. Pay attention to moments when study time is available—meal times and evening time, riding transportation, or waiting for meetings or interviews. Do what is necessary to study the language for an hour or more every day.

All of the language learning strategies found in chapter 7 of Preach My Gospel are based on these five steps. Missionaries who use all five steps learn their language faster, and they remember it better. Missionaries who skip one or more of these learning steps struggle to learn.

## EXAMPLE PLAN # 1


My Language Study Plan

THIS WEEK'S GOALS: [WHAT]

- MEMORIZE & USE ALL NEW GRAMMAR
- LEARN 100 MORE WORDS
- LEARN 40 MORE PHRASES
- MEMORIZE 5 SCRIPTURES
- SYL 12 HOURS EACH DAY
- READ A CHAPTER/DAY IN THE BOOK OF MORMON

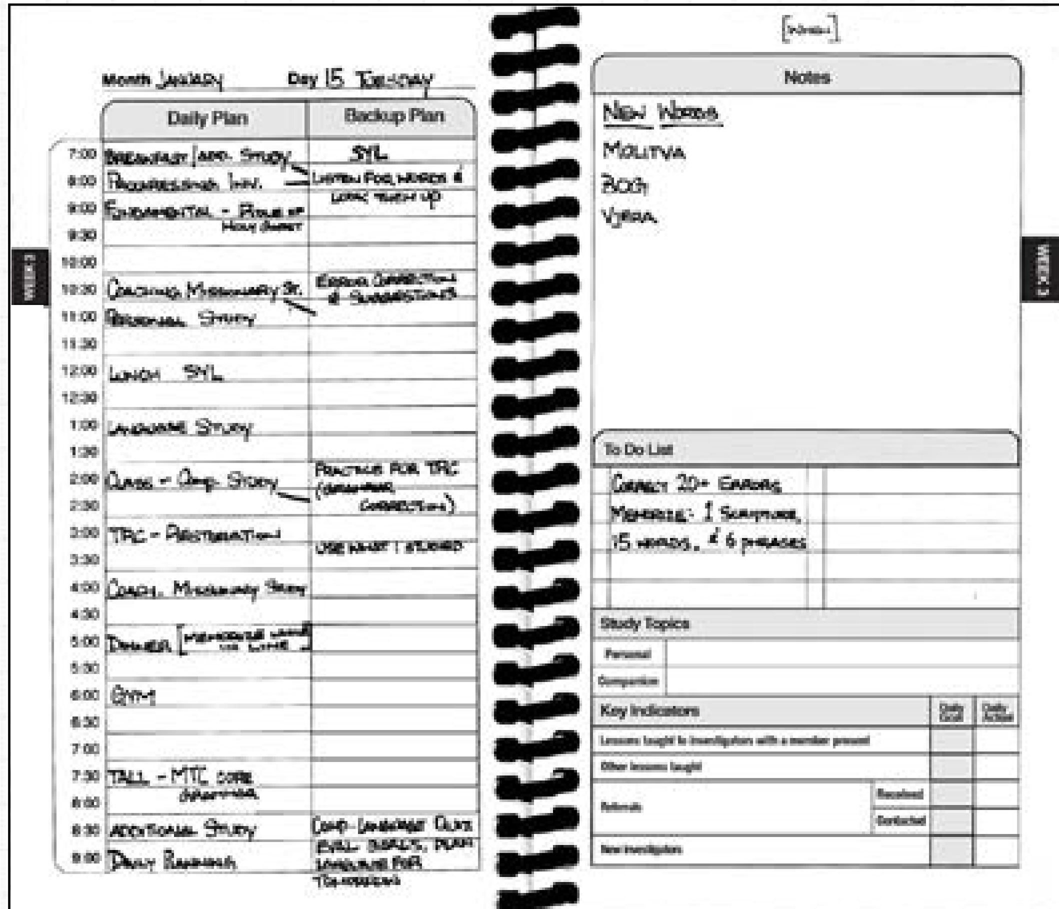
STUDY PLANS: [HOW]

- USE EVERY MOMENT WELL
- USE THE STUDY IDEAS FROM OUR TEACHER [HOW TO MEMORIZE, HOW TO PRONOUNCE]
- ASK TEACHER FOR THINGS TO IMPROVE [SAY DIFFERENTLY] AFTER EACH LESSON
- CHOOSE SCRIPTURES, WORDS, & PHRASES FROM WHAT OUR INVESTIGATORS NEEDS
- DAILY LEARN RATE: 15 WORDS, 6 PHRASES, 1 SCRIPTURE. READ BOOK OF MORMON & STUDY GRAMMAR AFTER THAT. SYL ALL THE TIME.
- MEMORIZING SCRIPTURES: STUDY THEM IN ENGLISH DURING PERSONAL STUDY. START LEARNING THEM IN THE LANGUAGE DURING LANGUAGE STUDY. PRACTICE FROM WALKING TO MEALS & WHEN WAITING.
- WORDS & PHRASES: START PICKING THEM DURING COMPANION STUDY. FINISH CHOOSING & PICKING THEM OUT DURING LANGUAGE STUDY & TALL. REVIEW & GET THEM DOWN DURING MEALS & OTHER SLOW TIMES.
- GRAMMAR: STUDY IT DURING LANGUAGE STUDY & TALL. HAVE COMPANION QUIZ ME ON IT 3X this week.
- SYL: TRY REALLY HARD TO SAY THINGS. LOOK THINGS UP & FIND OUT HOW TO SAY THEM. THEN SAY THEM. FIX ALOT OF MISTAKES (20 PER 20+/DAY). TRY TO SYL THROUGH EVERY MEAL. MAYBE ALL DAY SUNDAY TOO.

INVESTIGATORS: [WHY]

- IF I STUDY HARD & USE THE LANGUAGE ALL THE TIME, I'LL SPEAK BETTER WHEN I TEACH.
- IF I WORK HARD & AM WORTHY, I CAN PRAY FOR THE GIFT OF TONGUES & I WILL RECEIVE IT. I MUST ASK FOR IT IN PRAYER.
- REVIEW PLAN, ESPECIALLY LONG TERM GOALS EVERY DAY. KEEP FOCUSED ON PREACHING TO THE PEOPLE WITH POWER!
- STUDY PREACH MY GOSPEL & SCRIPTURES ABOUT MY PURPOSE, CULTURE, & THE GIFT OF TONGUES.
- PRAY CONSTANTLY ABOUT THE PEOPLE IN MY MISSION

**What do you see in these sample plans that you hadn't considered?**



## ACTIVITY: APPLY GRAMMAR
### Rules to Examples

- Choose a grammar principle that you haven't learned yet, and look up the rule in a grammar book.
- When you use this grammar principle, what does it mean? Write it down.
- Where is this grammar rule used in a sentence? When do you use it? Write down this information.
- Using this grammar rule, write five sentences of your own involving a gospel principle you will be teaching to your progressing investigator.
- Check your sentences to be sure you correctly used the meaning and form of the grammar rule. If a teacher is available, have him or her check your sentences for errors.
- Practice speaking by saying the sentences you created out loud. Repeat each sentence several times to increase your fluency.
- Using the sentences you created, practice teaching your progressing investigator.
- Use your planner to record when you will review this grammar principle. As you review it, teach it to your companion, and evaluate your initial study. Make goals to improve your study.

At the end of the activity, identify how the five language learning steps are used in this activity. Set goals and make plans to memorize additional words, phrases, and scriptures.

## ACTIVITY: ERROR CORRECTION

- Identify three phrases in your native language in the TALL VP book or *Preach My Gospel* to use while teaching your progressing investigator.
- Translate the phrases into your mission language without looking. Cover up the language side if using the TALL VP book. You may write the sentences down or say them aloud.
- Compare your phrases with the native translation in the VP book or a language version of *Preach My Gospel*.
- Identify errors in the translation. What did you learn about the meaning and form?
- Practice saying the corrected phrases out loud.
- Apply these sentences to a real missionary situation. For example, include these phrases as you practice teaching a gospel principle to your companion.
- In your missionary planner, write plans to improve and fix your errors. After a day or two, evaluate yourself to see if you have reduced the number of errors you make.

At the end of the activity, identify how the five language learning steps are used in this activity. Set goals and make plans to memorize additional words, phrases, and scriptures.

## **ACTIVITY:** LANGUAGE STUDY PLANS

- ☐ Look at the sample language study plans on pgs 10 and 11.
- ☐ Evaluate the goals. Are the goals measurable? Do they reflect what the missionary will be learning?
- ☐ When will the missionary study each day? Where and how much will he or she study each day?
- ☐ Do the missionary's plans involve memorizing, applying grammar, and correcting errors?
- ☐ Using the sample language study plans as a guide, practice setting one goal that states that what you will learn. Make sure it is measurable and attainable.
- ☐ In your planner, write when, where, and how much you will study to accomplish your goal.
- ☐ Using the principles you have learned, create a complete language study plan. Ask your teacher or another missionary to give feedback and evaluate your language study plan.



"After **the diligent missionary read** the scripture to his companion, **they** knelt **by their** beds **and** prayed **fervently** for their struggling investigator."

ARTICLE:
**the** (definite); **a/an** (indefinite)

NOUN:
A person, place, thing, or idea Answers the question " Who?" or "What?"

PREPOSITION
shows the relationship of a noun to something else.
( to, at, of, from, about, in , on, with, by, for, through, around, before, under, beneath, over, against, during, between, since, until, according to, after, behind, without, etc.)

CONJUNCTION
connects ideas
( and, but, or, neither, nor, either, rather, that, if, whether, because, yet, so)

ADJECTIVE
describes a noun
Answers the question "Which/ What kind of?"(definite)
Families are **eternal.** (Predicative)
He felt the **Holy** Ghost (Attributive)

VERB
an action; also an event or state of being.

POSSESSIVE ADJECTIVE
Shows ownership Answers the question "Whose?"
( my, your, his, her, its, our, etc.)

ADVERB
describes verbs (and anything other than a noun)
Answers the question "How?" or "When?" or "Where?"
We should **proptly** repent of our sins.
I know my companion **very well**.
I like teaching **a lot**.

PRONOUN
takes the place of a noun.
It is important for **you** to read **them**. (Personal)
She did that **herself/ fo herself**. (Intensive/ Reflexive)
**Someone** testified of **both** books . (Indefinite)
**What** did he want to know? (Interrogative)
**Someone** can you hand me **all** of **those** pencils? (Demonstrative)

INTERJECTION
any emotional greeting or exclamation.

SUBJECT
who or what **does the action** (word or phrase). The subjects in the sentence on the top left are "the dilligent missionary" and "they."

DIRECT OBJECT
who or what **receives the action** of the verb ( word or phrase). The direct object in the sentence above is "the scripture."

INDIRECT OBJECT
**to whom** or for whom an action is intended ( word or phrase). The indirect object in the sentence above is "his companion."

PREPOSITIONAL PHRASE
all the words to which a preposition refers; it also includes the preposition iteself. Prepositional phrases in the sentence above include " by their beds" and "for their struggling investigator."

PASSIVE VOICE
the subject of the sentence undergoes the action of the verb.
**Active** voice: God called Joseph
**Passive** voice: Joseph was called (by God)
**Active** voice: We make mistakes.
**Passive** voice: Mistakes are made

VOWELS
the letters, *A, E, I, O, U* and sometimes *Y* (unobstructed air flow)

CONSONANTS
any other letter (obstructed air flow)

REFLEXIVE VERBS
the subject is also the object.
(get baptized, get ready, get dressed)

INTRANSITIVE VERBS
have no direct object (disappear, smile, die, repent, pray)

CLAUSE
a group of words with a subject and a verb.

INDEPENDENT CLAUSE
can stand alone as a sentence.

DEPENDENT CLAUSE
cannot stand alone as a sentence.

PREDICATE
the part of the clause that is not the subject
**I am a missionary.** (Nominal)
Jesus **is kind.** (Adjective)

The following activities will help you apply the five language learning steps. As you do each activity, pay attention to how the language learning steps are being used. Whatever your strategy for language learning, utilize the five steps.

**ACTIVITY: MEMORIZATION**

- Read Moroni 10:5 in your misison language.
- Make sure you understand what each word means in your native language. Use your tools to look up the meaning. Look at individual words, endings, and the word order.
- Practice the pronunciation by reading slowly. Have a native speaker or your teacher correct your pronunciation and repeat again.
- Memorize the scripture. Start with parts of phrases, then whole phrases, then the whole verse.
- Continue to repeat from memory. Each time you repeat the verse, you'll gain fluency in that scripture and those words.
- Use the scripture in a missionary situation such as teaching your progressing investigator about the Book of Mormon.
- Use your planner to record when you will study this scripture. After a day or two, evaluate yourself to see if you reviewed the scripture and how it went.

At the end of the activity, identify how the five language learning steps are used in this activity. Set goals and make plans to memorize additional words, phrases, and scriptures.

**ACTIVITY: APPLY GRAMMAR**
**Examples to Rules**

- Choose a grammar principle that you haven't learned yet. Find five example sentences from the language guide (board display) for your mission lanuage.
- Copy these sentences so you can look at them all together.
- Look for the pattern between the five sentences and seek to understand the context. Using this grammar rule, write five sentences of your own involving a principle you will be teaching to your progressing investigator.
- Write a sentence to describe the grammar rule used in the five sentences. Look up the explanation given in your grammar guide to check what you wrote.
- Practice saying the five sentences aloud, and also use the grammar rule you learned to create some additional sentences. Practice the new sentences aloud.
- Use the grammar rule and sentences you created to practice teaching a gospel principle to your progressing investigator.
- Use your planner to record when you will review this grammar principle. As you review it, teach it to your companion, and evaluate your initial study. Make goals to improve your study.

At the end of the activity, identify how the five language learning steps are used in this activity. Set goals and make plans to memorize additional words, phrases, and scriptures.

# FREQUENTLY ASKED QUESTIONS

## WHAT IS A LANGUAGE FUNCTION?

Language functions describe what you should be able to do as a result of learning a particular grammar principle. Notice that each function is meant to encourage two-way conversations in your mission language. Each grammar principle in this language guide is a part of one of the following ten language functions:

- Asking about and expressing a state of being
- Asking about and expressing possession or ownership
- Asking about and describing objects, people, and their characteristics
- Asking about and expressing desire, need, preference, ability, intention, or purpose
- Asking about and describing actions and events
- Asking and answering questions of contrasting attitudes, emotions, and feelings
- Asking and answering questions of time, date, and location
- Asking and answering questions of quality, quantity, number, and sequence
- Asking and answering questions of cause and effect
- Narrating experiences and telling stories

## WHAT IS THE PURPOSE OF INCLUDING THE TASKS IN THE BEGINNING?

The language tasks are simple ways to accelerate your ability to communicate in the language in your first few days of learning the language. The tasks are meant to help you begin to communicate in your mission language without having to understand all of the grammar behind what you are saying.

## WHAT ARE THE BENEFITS OF BOARD DISPLAYS?

Board displays are meant to help minimize lengthy explanations of grammar and maximize the time practicing use of the language during group instruction. In-depth study of grammar structures and rules should take place at another time, for example during prework, language study, or in the TALL lab.

## HOW MUCH TIME SHOULD BE SPENT ON THE APPLICATION ACTIVITIES IN CLASS?

If missionaries reach the descriptions of the previous steps, you can use group language instruction time on these activities.

## WHAT ARE CONCEPTUAL PRACTICES?

Conceptual practices let you more clearly understand and practice the concept of an upcoming grammar principle in your native language before having to deal with the linguistic mechanics in the second language. Teachers will conduct these activities in the order they have been placed in this language guide to prepare you for the grammar principles that follow them.

## IN WHAT ORDER SHOULD THESE GRAMMAR PRINCIPLES BE TAUGHT?

Teachers will teach grammar principles in the order they appear in the Table of Contents. Occasionally, a teacher may have reason to change the order of lessons, but in general they are intended to be taught in the order given. One of the primary reasons for the order is the frequent usage of certain language functions. The first five functions, as listed above, are especially frequently used. Where possible, their corresponding grammar principles have been placed early in the Table of Contents. This arrangement will give you a great opportunity to communicate in the language at the earliest stages of your language learning.

For example, in the romance languages, irregular modal verbs + an infinitive (e.g., to want to, to need to, to know how to, to be able to, etc., + an infinitive verb) have been placed before the learning of regular families of verbs because the modals, even though they are irregular in their conjugations, are by far the more frequently used verbs.

By simply using these irregular verbs alongside any other infinitive verb, you suddenly have a whole world of communication possibilities open to you, without having to learn any additional grammar forms or conjugations. This is very enabling and can put you miles ahead in your ability to communicate early and more easily. Other types of languages have similar kinds of shortcuts, and where possible, those have been placed early in the grammar sequence.

## APPLICATION ACTIVITY

Each board display is followed by an application activiy based on the context from the board display. You will be fully engaged in using the grammar principle and vocabulary just learned in a meaningful missionary scenario that mirrors the kinds of tasks you will perform in the field.

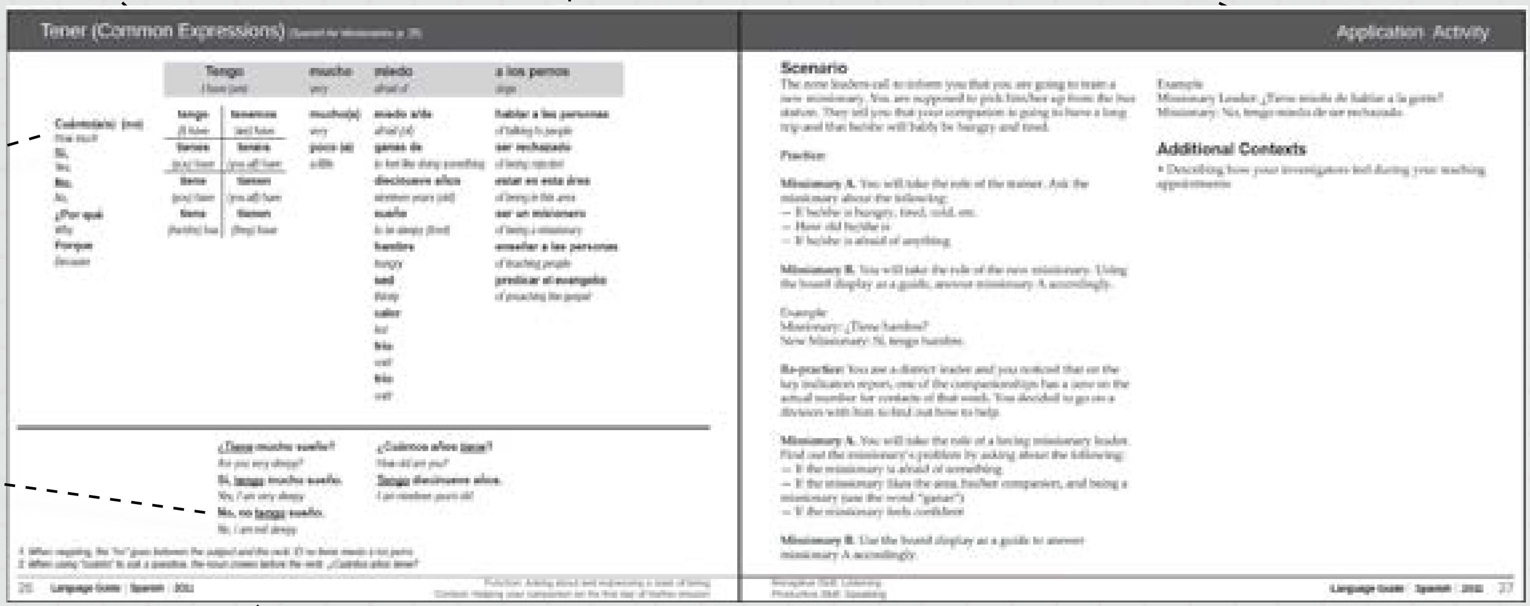
## HEADER SENTENCE

The header sentence demonstrates the grammar principle that is being used in the board display. It functions as a guide for the rest of the board display.

## GRAMMAR PRINCIPLE

## QUESTION WORDS

This section has words or phrases used to form questions with the board display.




## EXAMPLES

This section contains example questions and sentences that use the grammar principles of the board display.

## NOTES

Occasionally board displays will have notes that help explain how to use the board display.

## FUNCTION & CONTEXT

The function best describes how the grammar principle is actually used in communication.

The context is the framework around which the vocabulary of the board display was selected. Contexts are missionary centered.

## RECEPTIVE & PRODUCTIVE SKILL

The Receptive Skill tells how the Application Activity will help you understand your mission language.

The Productive Skill tells what type of communication the Application Activity will require you to use.

## The Importance Of Learning To Read and Write

Learning to read and write a language can be difficult but is very helpful towards learning to speak it. Arabic, in particular, has many sounds that are not present in English, and learning to read can give you something to identify and distinguish these new sounds by. You should strive to learn to read as soon as possible, as this will be necessary for the use of dictionaries, scriptures, and other materials. Memorizing Arabic spelling will help you remember how to pronounce words correctly. This book includes a transliteration system for the lesson segments, but once you can read, you should avoid using this whenever possible. Your Arabic will develop much faster if you can properly read the script.

### The Arabic Alphabet:

Arabic has an alphabet consisting of 30 letters, 27 consonants and 3 vowels. In addition, there are 9 different symbols used to indicate such things as short vowels, case, additional consonants, etc. These symbols are omitted in all written material, save for scripures, children’s books, and language learning books. For the sake of learning, this book includes all help symbols, but you should strive to memorize words as you learn them so that you will be able to read once you arrive in the field.

### Connecting Letters:

Arabic is written from right to left. Most Arabic letters connect to the next. For example, the letters ع,ل,م combine to form علم. Note that the combined forms still resemble the original form. Each letter has four forms: one at the beginning of a word, one in the middle, one at the end, and one unconnected. For example, the letter ب appears so unconnected, بـ so at the beginning, ـبـ so in the middle, and ـب so at the end of a word. (For a complete list of how all letters appear in all positions, see page 18.) Note, however, that the different forms are very similar. Final forms of a letter usually greatly resemble their unconnected forms (ب, ـب unconnected, final), mediary and initial forms simply drop the u shape at the end( ص,ـصـ/س,ـسـ ) and the number and location of dots never changes.

Not all letters connect to the left however. One example is the letter ر . In the word مُدَرِّس you can see that the ر does not connect to the left, and the س is written in its unconnected form, although it is part of the word. For a complete list of which letters do and do not connect to the left, see page 18. Some letters connect in unique ways. For example, ل and ا combine to form لا unconnected, or ـلا if connected to a previous letter. Note that handwritten texts utilize far more of these than printed texts. For the purposes of this book, only the above combination is used.

### Tips On Writing:

Arabic is a cursive language. Each letter is written from right to left, rarely lifting the pen. Natives usually write an entire word, then go back and add any necessary markings, such as the dots in ب or ي. Note that Arabic numbers are written and read from left to right.

# Arabic Culture:

Arabic culture is very diverse, as it covers more than 20 countries, each with subcultures of different religious, social, and economic backgrounds. On your mission you will meet Arabs who are Christian, Muslim, Yazidi, Jewish, or adhere to any number of other religions. Things that apply in one area or with one person may not apply in another situation, and you should always rely on your Mission President's counsel before anything else. This page exists to help you understand a few things about the culture that will be helpful to you during your mission.

This book is written to teach you Modern Standard Arabic (MSA). Arabic is a diverse language. Each country often contains multiple dialects—a person from Jordan speaking Jordanian Arabic may not understand a person from Morocco speaking Moroccan Arabic. MSA is the written language, spoken only in official news reports, broadcasts, and the like. Scriptures and all written Church material use MSA. Using MSA will allow you to reach the most people possible; however, we strongly reccommend that you seek to learn the dialect of the area in which you serve once you arrive in the field. MSA will give you a basis from which to start learning the dialect of your Mission.

In the interest of your safety, you should refrain from referring to Christ as the Son of God while on the street or in public. Muslims take blasphemy very seriously, and you could offend someone if you are not careful with your words. Calling Christ the Son of God implies for Muslims that God is human, a grave offense. The time will come to teach them of Jesus Christ and his divinity, but on the street is not the place. For the same reason, you should not use the word "أَطْفَال" (young children, infants) or "أَوْلَاد" (human children) when trying to say "children of God", but rather "أَبْنِاء" (sons, children). That being said, when directly asked, you should never deny what you believe, but be honest with those you meet. As always, your Mission President's guidance should direct your actions.

Because Christianity and Christian beliefs are far less prevalent in Arabic countries, you will find that many people will not understand Christian concepts and words such as "missionary," "baptize," "priesthood," "Holy Ghost," etc. Be prepared to explain such words in simple terms. For example, you could explain a "missionary" as being a teacher from the church.

Do not argue with or try to convince Arabs of something on the spot, whether in a lesson or on the street. Seek to invite the Spirit, and know that such things can take time. Speak of Christ and His actions often, as most Arabs have a strong faith in Christ but have not had the opportunity to learn of Him and His atoning sacrifice. Focusing on Christ in your lessons prepares them to believe in His divinity. Be aware of their situation, and know that conversion is a large step for anyone in any setting but can be especially difficult for the people you will meet.

| Present Tense Prefix | Past Tense Suffix | Pos. Pronoun Suffix | Pronoun | English |
|---|---|---|---|---|
| أَ | ـتُ | ـِي | أَنَا | *I* |
| نَـ | ـنَا | ـنَا | نَحْنُ | *We* |
| تَ/تُ | ـتَ | ـكَ | أَنْتَ | *You (m)* |
| تَ/تُ(ـ)ـِين | ـتِي | ـكِ | أَنْتِ | *You (f)* |
| تَ/تُ(ـ)ـُون | ـتُم | ـكُم | أَنْتُم | *You (plural)* |
| يَـ/يُـ | ـَ | ـهُ | هُوُ | *He* |
| تَ/تُ | ـَت | ـهَا | هِيَ | *She* |
| يَـ/يُـ(ـ)ـُون | ـُوا | ـهُم | هُمْ | *They (plural)* |

| | Key | Sound | Name | Symbol |
|---|---|---|---|---|
| | | | | **Other Help Symbols** |
| أًاةً | *an/ tan* | *an* | *fatHa tanween* | ـً |
| ـٍ | *in* | *in* | *kasra tanween* | ـٍ |
| ـٌ | *un* | *un* | *damma tanween* | ـٌ |
| ـْ | | *pause* | *sukun* | ـْ |
| ـّ | | *double consonant* | *shadda* | ـّ |
| آ | *aa* | *aa* | *alif maddah* | آ |

## Numbers

| Arab. Num. | Eng. Num. | Arab. | Trans. | A.N. | E.N. | Arab. | Trans. | A.N. | E.N. | Arab. | Trans. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| ١ | 1 | وَاحَد | *waaHid* | ٩ | 9 | تِسَعة | *tisa3a* | ١٧ | 17 | صَبعَةَ عَشَرَ | *Saba3ata 3ashara* |
| ٢ | 2 | إِثْنَان | *ithnaan* | ١٠ | 10 | عَشَرَة | *3ashara* | ١٨ | 18 | ثَمَانِيَةَ عَشَرَ | *thamaaniyata 3ashara* |
| ٣ | 3 | ثَلَاثَة | *thalaatha* | ١١ | 11 | أَحَدَ عَشَرَ | *'aHada 3ashara* | ١٩ | 19 | تِسعَةَ عَشَرَ | *tisa3ata 3ashara* |
| ٤ | 4 | أَرْبَعة | *arba3a* | ١٢ | 12 | إِثْنَا عَشَرَ | *'ithnaa 3ashara* | ٢٠ | 20 | عِشْرُون | *3ishruun* |
| ٥ | 5 | خَمْسَة | *khamsa* | ١٣ | 13 | ثَلَاثَةَ عَشَرَ | *thalaathata 3shara* | ٢١ | 21 | وَاحِد وَعِشْرُون | *waaHid wa-3ishruun* |
| ٦ | 6 | سِتَّة | *sitta* | ١٤ | 14 | أَرْبَعَةَ عَشَرَ | *'arba3ata 3ashara* | ٣٠ | 30 | ثَلَاثُون | *thalaathuun* |
| ٧ | 7 | سَبعَة | *Saba3a* | ١٥ | 15 | خَمْسَةَ عَشَرَ | *khamsata 3ashara* | ١٠٠ | 100 | مِئَة | *mi'a* |
| ٨ | 8 | ثَمَانِيَة | *thamaaniya* | ١٦ | 16 | سِتَّةَ عَشَرَ | *sittata 3ashara* | ١٠٠٠ | 1,000 | أَلْف | *aalf* |

| End | Middle | Initial | Key | Sound | Name | Letter |
|---|---|---|---|---|---|---|
| ـق | ـقـ | قـ | Q | Q (coughed) | Qaaf | ق |
| ـك | ـكـ | كـ | k | k (calf) | kaaf | ك |
| ـل | ـلـ | لـ | l | l | lam | ل* |
| ـم | ـمـ | مـ | m | m | meem | م |
| ـن | ـنـ | نـ | n | n | noon | ن* |
| ـه | ـهـ | هـ | h | h(haha) | ha | ه |
| ـو | -و- | و- | w or uu | w or uu: wash or soon | waw | و |
| ـي | ـيـ | يـ | y or ii | y or ii: yell or team | ya | ي |
| ئ/ ؤ/أ/ اء | ئ/ؤ/أ/ -ء- | أ/إ | ' | (glottal stop) | hamzah | ء |
| ـة | | | a or at | a or at | ta marbuutah | ة |

| End | Middle | Initial | Key | Sound | Name | Letter |
|---|---|---|---|---|---|---|
| ـا/ى | ـا | ا | aa | aa: cat or flat | alif | ا |
| ـب | ـبـ | بـ | b | b | ba | ب |
| ـت | ـتـ | تـ | t | t | ta | ت* |
| ـث | ـثـ | ثـ | th | th: three | tha | ث* |
| ـج | ـجـ | جـ | j | j: gym | jeem | ج |
| ـح | ـحـ | حـ | H | Ha | Ha | ح |
| ـخ | ـخـ | خـ | kh | kh | kha | خ |
| ـد | - ـد | د ـ | d | d | daal | د* |
| ـذ | - ـذ | ذ ـ | dh | th: the, them | dhal | ذ* |
| ـر | - ـر | ر– | r | r | ra | ر* |
| ـز | - ـز | ز– | z | z | zay | ز* |
| ـس | ـسـ | سـ | s | s | seen | س* |
| ـش | ـشـ | شـ | sh | sh | sheen | ش* |
| ـص | ـصـ | صـ | S | S (Saw) | Saad | ص* |
| ـض | ـضـ | ضـ | D | D (Down) | Daad | ض* |
| ـط | ـطـ | طـ | T | T (Taut) | Taa | ط* |
| ـظ | ـظـ | ظـ | DH | DH | DHa | ظ* |
| ـع | ـعـ | عـ | 3 | A’ | Ayn | ع |
| ـغ | ـغـ | غـ | gh | gh (gargling sound) | ghayn | غ |
| ـف | ـفـ | فـ | f | f | fa | ف |

## Short Vowels

| E | M | I | Key | Sound | Name | Letter |
|---|---|---|---|---|---|---|
| ـَ | ـَ | أَ | a | a | fatHa | ـَ |
| ـِ | ـِ | إِ | i | i | kasra | ـِ |
| ـُ | ـُ | أُ | u | u | damma | ـُ |

*When these letters are made definite with an ال, the ل is not pronounced. Instead, the letter is doubled.

The letters that are shaded are known as “heavy letters”, and cause the surrounding vowels to be spoken differently, with the mouth wider than normal.

## Tips On Pronounciation:

ح is akin to the sound made by someone seeking to clean their glasses or warm their hands with their breath.

خ is an emphatic sound. It is similar to the sound made when clearing one's throat.

ر is similar to an English "r" but bears more resemblance to a Spanish "r." Make an "r" sound with your tongue where you put it when pronouncing the "t" in "butter."

ص, ض, and ط are emphatic versions of س, د, and ت respectively. They are spoken deeper in the throat, and the mouth is opened wider.

ظ is the emphatic version of ذ. It is spoken by putting your tongue between your teeth as if for a ث, and then vibrating your tongue as for a ز.

ع is perhaps the most unique letter of Arabic. It is a consonant (meaning it *can* be paired with any vowel) and is pronounced by closing one's throat while speaking. To learn how that feels, place one finger near the top of your throat. You should find a small hole. If you vibrate your vocal cords while your finger is there, it will block the air coming from your throat, creating an ع.

غ is a vocalized خ. It is similar to to gargling water without any water in your throat. To produce it, simply vibrate your vocal cords while making the خ.

ق is an emphatic ك. It is produced by making the ك as deep in the throat as possible.

ه is akin to an English "h," as in "Hello." Note that in words where it is not at the beginning of a syllable, it still must be prounounced (i.e., أَهْلاً).

ء is a special consonant. An example of the sound in English is found in the word "unidentifiable." Immediately after the "un," there is a very brief pause which allows the "i" to sound like the word "identify," and not the sound in "bit." This pause is what's known as a "glottal stop," and it is always paired with either a short or long vowel. ء can take a "seat," meaning it can be found atop any vowel or by itself. If ء carries a ـَ, it is placed on an ا, أ with a ـِ on a ي, ئ, with a ـُ on a و, ؤ.

# Help Symbols:

## Short Vowels:

Unlike English, Arabic is traditionally written without short vowels. For example, if you wanted to write "water" in Arabic, you would write only the consonants: "w-t-r." From context, you would be expected to identify whether the word is "water," or "watar," or "wutur," or any other combination. Because of this, Arabic can be a difficult language for learners to read. In order to assist learners, Arabic has a system of "help symbols," additional markings added in scripture, children's books, and learning books to help you identify things like vowels, casing, etc. Arabic has three short vowels:

ـَ is called "*fatHa*" and is pronounced like the "a" in **a**t.

ـِ is called " *kasra*" and is pronounced like the "i" in **i**t.

ـُ is called "*damma*" and is pronounced like the "u" in p**u**t.

Note the importance of the the positioning; if the line is above the letter, it is a "*fatHa,*" if it is below, it is a "*kasra.*"

## Other Help Symbols:

There are a number of other symbols designed to help readers. A brief explanation of each follows:

ـً is called "*fatHa tanwiin*" and is pronounced the same as a "*fatHa,*" but with a "n" sound at the end. It indicates accusative.

ـٍ is called "*kasra tanwiin*" and is pronounced the same as "*kasra,*" but with a "n" sound at the end. It indicates genitive.

ـٌ is called "*damma tanwiin*" and is pronounced the same as "*damma,*" but with a "n" sound at the end. it indicates nominative.

ـْ is called "*sukuun.*" It indicates that the letter is NOT followed by any short vowel.

ـّ is called "*shadda*" and indicates that the consonant is pronounced twice, as in the word "butter."

آ is called "*alif maddah*" and acts in place of an أ followed by an ا, creating a long "a" sound.

## Long Vowels:

Long vowels play an important role in Arabic. Putting a long vowel where a short vowel belongs can change a word's meaning entirely. An example of a long vowel in English is the "a" in **a**te, where a short vowel is the "a" in **a**t. Always make sure to pronounce long vowels as long and short vowels as short. A long vowel is pronounced for roughly twice as long as a short vowel.

## Vowel Combinations:

There are two instances where letters combine to form a diffferent sound in Arabic:

When a ـَ precedes a و that is carrying the ـْ or the ـّ, it makes an "ow" sound, as in the word أَوْ (or).

When a ـَ precedes a ي that is carrying the ـْ or the ـّ, it makes an "ay" sound, as in the word أَيَّام (days).

# Meet Someone (اَلتَّعَرُّف)

| Greeting | Response |
|---|---|
| صَباحُ الْخَيْر<br>Good morning | صَبَاحُ النُّور<br>Good morning |
| اَلسَّلَامُ عَلَيْكُم<br>Hello | وَعَلَيْكُمُ السَّلَام<br>Hello |

| Conversation | Response |
|---|---|
| كَيْفَ حَالُكَ؟ / كَيْفَ حَالُكِ؟<br>How are you? (m)/(f) | بِخَيْر ، اَلْحَمْدُ لله<br>Fine. Thank God |

| Salutation | Response |
|---|---|
| مَعَ اَلسَّلَامَة<br>Goodbye | مَعَ اَلسَّلَامَة<br>Goodbye |

**Question**

مَا اِسْمُكَ؟ / مَا اِسْمُكِ؟
What is your name? (m) / (f)

| My/Our Name is | Noun |
|---|---|
| اِسْمِي<br>My name is | اَلْمُبَشِّر_______<br>(First and last name)<br>The missionary |
| اِسْمُها<br>Her name is | اَلْأُخْت_______<br>(First and last name)<br>Sister |
| اِسْمُهُ<br>His name is | اَلْأَخ<br>______Brother |

**Question**

مِنْ أَيْنَ أَنْتَ؟ / مِنْ أَيْنَ أَنْتِ؟
Where are you from? (m) / (f)

| I/We | From | Noun |
|---|---|---|
| أَنَا<br>I am | مِنْ<br>from | أَمْرِيكَا<br>America |
| نَحْنُ<br>We are | | وِلَايَة ___<br>the state___ |

**Question**

إِلَى أَيْنَ سَتَذْهَب فِي بِعْثَتِكَ اَلتَّبْشِيرِيَّة؟ / إِلَى أَيْنَ سَتَذْهَبِين فِي بِعْثَتِكِ اَلتَّبْشِيرِيَّة؟
Where are you going for your mission? (m)/(f)

| Going To | Noun |
|---|---|
| سَأَذْهَب إِلَى<br>I am going to | اَلْوِلَايَات اَلْمُتَّحِدَة اَلْأَمْرِيكِيَّة<br>The United States of America |
| سَنَذْهَب إِلَى<br>We are going to | لُبْنَان<br>Lebanon |
| | اَلْأُرْدُن<br>Jordan |
| | سُورْيَا<br>Syria |

هَلْ
(indicates a yes or no question)

| Do you have | Noun |
|---|---|
| هَلْ عِنْدَكَ / عِنْدَكِ<br>Do you have<br>(At you there is) | عَائِلَة؟<br>a family? |
| | إِخْوَة؟<br>brothers? |
| | أَخَوَات؟<br>sisters? |
| | أَوْلَاد؟<br>children? |

نَعَم
Yes

| I Have | Noun |
|---|---|
| عِنْدِي<br>I have<br>(At me there is) | عَائِلَة<br>a family |
| | أَخ<br>a brother |
| | أُخْت<br>a sister |
| | بِنْت<br>a daughter |
| | اِبْن<br>a son |

لَا
No

| I Do Not Have | Noun |
|---|---|
| لَيْسَ عِنْدِي<br>I do not have<br>(at me there is not) | عَائِلَة<br>a family |
| | إِخْوَة<br>brothers |
| | أَخَوَات<br>sisters |
| | أَوْلَاد<br>children |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

**Immediate Review:**
Using your Arabic, get to know your companion and other missionaries in your district.

**Grammar Help:**
1. The verb "to be" in the present tense is nearly always implied.

   أَنَا مُورْمُونِي
   *I (am) Mormon*

2. You can give an object possession by adding a possessive pronoun. For more information, see page 54.

   اِسْمِي
   *My name*
   اِسْمُكَ/كِ
   *Your name( m/f)*

| Pronouns | |
|---|---|
| أَنَا | *I* |
| نَحْنُ | *We* |
| أَنْتَ/أَنْتِ | *You (male/female)* |
| أَنْتُم | *You (plural)* |
| هُوَ/هِيَ | *He/She* |
| هُم | *They* |

| Verbs | |
|---|---|
| يَقُول | *To say* |
| يَذْهَب إِلَى | *To go* |
| يَرَى | *To see* |

| Nouns | |
|---|---|
| مُبَشِّر | *Missionary* |
| اِسْم | *Name* |
| سَنَة/سَنَوَات | *Year/Years* |
| بَلَد | *Country* |
| مَدِينَة | *City* |
| اَلْمَسَاء | *Evening* |
| زَمِيل/ة | *Companion* |
| أُخْت/أَخَوَات | *Sister (s)* |
| أَخ/إِخْوَة | *Brother (s)* |
| عَائِلَة | *Family* |
| أَوْلَاد | *Children* |

| Expressions | |
|---|---|
| تَشَرَّفْنا | *Nice to meet you* |
| اَهْلاً وسَهْلاً | *Hello / welcome* |
| مَعَ اَلسَّلَامَة | *Good-bye* |
| مِنْ | *From* |

| Places | |
|---|---|
| اَلشَّرْق اَلْأَوْسَط | *The Middle East* |
| اَلْأُرْدُن | *Jordan* |
| لُبْنَان | *Lebanon* |
| سُورْيَا | *Syria* |
| اَلْعِرَاق | *Iraq* |
| فِلِسْطِين | *Palestine* |
| أَفْرِيقْيَا | *Africa* |
| أُورُوبَا | *Europe* |
| أَمْرِيكَا | *America* |
| اَلْوِلَايَات اَلْمُتَّحِدَة | *The United States* |
| وِلَايَة | *State* |
| يُوتَا | *Utah* |

| Question words | |
|---|---|
| مَا ١ مَاذَا | *What* |
| كَيْفَ | *How* |
| لِمَاذَا | *Why* |
| كَم | *How many* |
| أَيْنَ | *Where* |

Cultural Awareness: The word مُبَشِّر might be hard for Muslims to understand.
Please clarify: نَحْنُ مُعَلِّمُون مِنْ كَنِيسَة يَسُوع اَلْمَسِيح لِقِدِّيسِي اَلْأَيَّام اَلْأَخِيرَة.

# Meet Someone (اَلتَّعَرُّف)

| Response | Salutation |
| --- | --- |
| **ma3 as-salaama**<br>*Goodbye* | **ma3 as-salaama**<br>*Goodbye* |

| Response | Conversation |
| --- | --- |
| **al-Hamdu lillah**<br>*Fine. Thank God* | **kayfa Haaluka/kayfa Haaluki**<br>*How are you? (m)/(f)* |

| Response | Greeting |
| --- | --- |
| **SabaaHu_n-nuur**<br>*Good morning (response)*<br>**wa 3alaykumu s-sallam**<br>*Hello* | **SabaaHu_l-khayr**<br>*Good morning*<br>**as-salaamu 3alaykum**<br>*Hello* |

| Question | |
| --- | --- |
| **'ila 'ayna satadhhab fii bi3thatuka at-tabshiiriyya/ 'ila 'ayna satadhhabiin fii bi3thatuki at-tabshiiriyya?**<br>*Where are you going (for your mission) (m)/(f)?* | |
| **Noun** | **Going To** |
| **al-wilaayaat al-mutaHHida al-'amriikiyya**<br>*The United States Of America*<br>**lubnaan**<br>*Lebanon*<br>**al-'urdun**<br>*Jordan*<br>**suurya**<br>*Syria* | **sa'adhhab 'ila**<br>*I am going to*<br>**sanadhhab 'ila**<br>*We are going to* |

| Question | | |
| --- | --- | --- |
| **min 'ayna 'anta/min 'ayna 'anti?**<br>*From where are you? (m)/(f)* | | |
| **Noun** | **From** | **I/We** |
| **'amriika**<br>*America*<br>**wilaayat**<br>*the state __* | **min**<br>from | **'ana**<br>*I am*<br>**naHnu**<br>*we are* |

| Question | |
| --- | --- |
| **ma_smuka / ma_smuki?**<br>*What is your name?* | |
| **Noun** | **My/Our Name is** |
| **al-mubashshir**<br>*(first and last name)*<br>*the missionary*<br>**al-ukht**<br>*(first and last name)*<br>*Sister___*<br>**al-aakh**<br>*Brother__* | **ismii**<br>*my name is*<br>**ismuhaa**<br>*Her name is*<br>**ismuhu**<br>*His name is* |

| Noun | I Do Not Have |
| --- | --- |
| **3aa'ila**<br>*a family*<br>**'ikhwa**<br>*brothers*<br>**'akhawaat**<br>*sisters*<br>**'awlaad**<br>*children* | **laysa 3indii**<br>I do not have (at me there is not) |

**laa**
*No*

| Noun | I Have |
| --- | --- |
| **3aa'ila**<br>*a family*<br>**aakh**<br>*a brother*<br>**ukht**<br>*a sister*<br>**bint**<br>*a daughter*<br>**ibn**<br>*a son* | **3indii**<br>*I have*<br>*(at me there is)* |

**na3am**
*Yes*

| Noun | Do you have |
| --- | --- |
| **3aa'ila?**<br>*a family?*<br>**ikhwa?**<br>*brothers?*<br>**akhawaat?**<br>*sisters?*<br>**'awlaad?**<br>*children?* | **3indak**<br>*Do you have (at you there is)* |

**hal**
(indicates a yes or no question)

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

## Immediate Review:

Using your Arabic, get to know your companion and other missionaries in your district.

## Grammar Help:

1. The verb “to be” in the present tense is nearly always implied.

   **‘ana muurmuuni**

   *I (am) Mormon*

2. You can give an object possession by adding a possessive pronoun. (For more information, see page 54.)

   **ismii**
   *My name*
   **ismuka**
   *Your name*

| Nouns | |
|---|---|
| **mubashshir** | *Missionary* |
| **ism** | *Name* |
| **sana/sanawaat** | *Year/Years* |
| **balad** | *Country* |
| **madiina** | *City* |
| **al-masaa'** | *Evening* |
| **zamiil / a** | *Companion* |
| **'ukht\'akhawaat** | *Sister (s)* |
| **'aakh\'ikhwa** | *Brother (s)* |
| **3aa’ila** | *Family* |
| **‘awlaad** | *Children* |
| **Expressions** | |
| **tasharrafna** | *Nice to meet you* |
| **‘ahlan wasahlan** | *Hello / welcome* |
| **ma3 as-salaama** | *Good-bye* |
| **min** | *From* |

| Places | |
|---|---|
| **as-sharQ al-'awsaT** | *The Middle East* |
| **al-'urdun** | *Jordan* |
| **lubnaan** | *Lebanon* |
| **suurya** | *Syria* |
| **al-3iraaq** | *Iraq* |
| **filisTiin** | *Palestine* |
| **'afriiQya** | *Africa* |
| **'uuruuba** | *Europe* |
| **'amriika** | *America* |
| **al-wilaayaat al-mutaHHida** | *The United States* |
| **wilaaya** | *State* |
| **yuuta** | *Utah* |
| **Question words** | |
| **ma\maadha** | *What* |
| **kayfa** | *How* |
| **limaadha** | *Why* |
| **kam** | *How many* |
| **'ayna** | *Where* |

| Pronouns | |
|---|---|
| **‘ana** | *I* |
| **‘anta/‘anti** | *You (male/female)* |
| **huwa/hiya** | *He/She* |
| **naHnu** | *We* |
| **‘antum** | *You (plural)* |
| **hum** | *They* |

| Verbs | |
|---|---|
| **yaQuul** | *To say* |
| **yadhab ‘ila** | *To go* |
| **yaraa** | *To see* |

Cultural Awareness: The word **mubashshir** might be hard for muslims to understand.
Please clarify: **naHnu mu3allimuun min kaniisat yasuu3 al-masiiH liQiddiisii al-’ayyaam al-’akhiira.**

# Give a Simple Overview (إِعْطَاء مُلَخَّص)

| Noun | Pronoun | Question | For you | | ___ important | | Why |
|---|---|---|---|---|---|---|---|
| الله بِالنِّسْبَةَ لَكَ / لَكِ؟<br>(Is) God for you?<br>يَسُوع اَلْمَسِيح بِالنِّسْبَة لَكَ / لَكِ؟<br>(is) Jesus Christ for you? | هُوَ | مَنْ<br>Who | بِالنِّسْبَةَ لَكَ / لَكِ؟<br>for you?<br>بِالنِّسْبَةَ لَكُم؟<br>For you (Pl)? | مُهِمَّة<br>important | عَائِلَتَكَ / عَائِلَتَكِ<br>(is) your family | تَعْتَبِر<br>تَعْتَبِرِين<br>You consider | لِمَاذَا<br>Why |
| كَلِمَات الله لَكَ؟<br>The word of God?<br>اَلسَّعَادَة؟<br>Happiness? | هِيَ | مَا<br>What | | مُهِمّ<br>(m)<br>مُهِمِّين<br>(pl) | اَلْإِيمَان<br>(is) faith important<br>هَذَا؟<br>(is) this important<br>أَنْبِيَاء الله<br>(are) prophets important | | |

| Subject | Verb |
|---|---|
| وَصَايَا<br>Commandments<br>اَلْأَنْبِيَاء<br>Prophets<br>خِطَّة اَلسَّعَادَة<br>the plan of happiness<br>اَلرَّوح اَلْقُدُس<br>The Holy Ghost<br>مُخَلِّص<br>A Savior | يُعَطِينَا<br>He gives us<br>يُرْسِل إِلَيْنَا<br>He sends us |

**Connectors**

وَ
And
لِذَلِك
For this

| Direct Object | | Subject | Verb |
|---|---|---|---|
| عَائِلَاتَنَا<br>Our families<br>رَغْبَاتَنَا<br>Our desires<br>إِحْتِيَاجَاتِنَا<br>Our needs<br>أَبْنَاءَهُ<br>His children | إِلَى<br>(يَسْتَمِع إِلَى) | الله<br>God<br>أَبُونَا فِي اَلسَّمَاوَات<br>Our Father in Heaven | يَعْرِف<br>(He) Knows<br>يُحِبّ<br>(He) Loves<br>يَسْتَمِع<br>(He) Listens to |

| Noun | Of | Noun |
|---|---|---|
| الله<br>God<br>اَلرَّوح اَلْقُدُس<br>The Holy Ghost<br>إِنْجِيل اَلْمَسِيح<br>The gospel<br>اَلْكَنِيسَة اَلْأَصْلِيَّة<br>The original church | (No Arabic word) | قُوَّة<br>Power<br>اِرْتِدَاد<br>The great apostasy<br>اِسْتِعَادَة<br>The restoration |

**Connectors**

بِـ
With
وَ
And

| Direct Object | Prep. | Subject | Verb |
|---|---|---|---|
| كِتَاب مُورْمُون<br>The Book of Mormon<br>اَلْمَغْفِرَة<br>Forgiveness<br>طَرِيق اَلسَّعَادَة<br>Way of happiness<br>اَلتَّوْبَة وَاَلْمَعْمُودِيَّة<br>Repentance and Baptism<br>اَلْحَقِيقَة<br>The Truth | عَنْ<br>(تَكَلَّم عَن)<br>about | جُوزِف سمِيث<br>Joseph Smith<br>يَسُوع اَلْمَسِيح<br>Jesus Christ<br>اَلْأَنْبِيَاء<br>The prophets<br>رُسُل الله<br>Messengers of God (apostles) | تَرْجَمَ<br>(He) translated<br>تَكَلَّمَ<br>(He) talked |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

**Immediate Review:**
Practice the sentence structure in the task by stating your role as a missionary. Ask your companion simple questions about their testimony of God and families.

**Grammar Help:**

1. The ة in Arabic is a special letter. When a word ending in ة is given a suffix, the ة is written as a ت

   عَائِلَة
   *a family*
   عَائِلَتُكَ/كِ
   *your family (m/f)*
   عَائِلَتِي
   *my family*

2. Often when two nouns are paired together, the word "of" is inferred.

   كِتَاب مُورْمُون
   *The Book of Mormon*

| Verbs | |
|---|---|
| يُرِيد | *To want* |
| يَرْغَب فِي | *To desire* |
| يَبْحَث عَن | *To search for* |
| يُحِبّ | *To love* |
| يَسْتَمِع إِلَى | *To listen* |
| يَعْرِف | *To know* |
| يُعَلِّم | *To teach* |
| يُعْطِي | *To give* |
| يَقْرَأ | *To read* |
| يَفْهَم | *To understand* |
| يُتَرْجِم | *To translate* |
| يَحْتَاج إِلَى | *To need* |
| يَتَكَلَّم | *To speak* |

| Nouns | |
|---|---|
| كِتَاب مُورْمُون | *The Book of Mormon* |
| نَبِيّ | *Prophet* |
| رَسُول | *Messenger / Apostle* |
| الله | *God* |
| يَسُوع اَلْمَسِيح | *Jesus Christ (Jesus the Messiah)* |
| اَلْإِيمَان | *Faith* |
| اَلْكِتَاب اَلْمُقَدَّس | *The Bible (the Holy Book)* |
| اَلرَّبّ | *The Lord* |
| اَلْخِطَّة | *Plan* |
| اَلْحَيَاة | *Life* |
| اَلْكَلِمَة | *Word* |
| اَلسَّعَادَة | *Happiness* |
| اَلْمَغْفِرَة | *Forgiveness* |
| اَلْحَقِيقَة | *Truth* |
| اَلْهَدَف | *Purpose* |
| اَلْوَصَايَا | *Commandments* |

| Connectors | |
|---|---|
| أَيْضاً | *Also* |
| وَ | *And* |
| وَلَكِن | *But* |
| لِذَلِك | *For this, therefore* |
| أَوْ | *Or* |

| Adjectives | |
|---|---|
| جَدِيد/ة | *New* |
| قَدِيم/ة | *Old* |
| مُهِمّ/ة | *Important* |

Cultural Awareness: Many Arabs would understand the word اَلْإِنْجِيل as the Bible, not the gospel. Please always clarify by using إِنْجِيل اَلْمَسِيح "The Gospel of Christ" instead.

**Additional Practice:**
Practice a short lesson by using the phrases in this task. Pick an objective for your next lesson (for example: We want our investigator to feel that God loves him or her, and that he or she can approach Him through prayer and the scriptures), then use the sentences in the task to be able to accomplish your goal.

# Give a Simple Overview (إِعْطَاء مُلَخَّص)

| Object | Pronoun | Question |
|---|---|---|
| **allah bi-nnisba laka/laki?**<br>*(is) God for you?*<br><br>**yasuu3 almasiiH bi-nnisba laka/ laki?**<br>*(is) Jesus Christ for you?* | **huwa** | **man**<br>*Who* |

| For you | | ___ important | | Why |
|---|---|---|---|---|
| **bi-nnisba laka/ laki?**<br>*for you?*<br><br>**bi-nnisba lakum?**<br>*For you (Pl)?* | **muhimma**<br>*important* | **3aa'ilataka/3aa'ilataki**<br>*(is) your family* | **ta3tabir/ ta3tbiriin** | **limadha**<br>*Why* |
| | **muhimm**<br>*(m)*<br>**muhimmiin**<br>*(pl)* | **al'iimaan**<br>*(is) faith*<br>**hadha**<br>*(is) this important*<br>**'anbiyaa' allah**<br>*(are) prophets important* | *You consider* | |

| Subject | Verb |
|---|---|
| **waSaayaa**<br>*Commandments*<br>**al-'anbiyaa'**<br>*Prophets*<br>**khiTTat as-sa3aada**<br>*the plan of happiness*<br>**ar-rawH al-Qudus**<br>*The Holy Ghost*<br>**mukhalliS**<br>*A Savior* | **yu3aTiinaa**<br>*He gives us*<br>**yursilnaa**<br>*He sends us* |

**Connectors**

**wa**
and
**lidhalika**
therefore, so

| Direct Object | Subject | Verb |
|---|---|---|
| **3a'ilaatina**<br>*Our families*<br><br>**raghbaatanaa**<br>*Our desires*<br><br>**'iiHtiyaajaatinaa**<br>*Our needs*<br><br>**'abnaa'ahu**<br>*His children* | **allah**<br>*God*<br><br>**'abuuna fii as-samaawaat**<br>*Our Father in Heaven* | **ya3rif**<br>*(He) Knows*<br><br>**yuHibb**<br>*(He) Loves*<br><br>**yastami3**<br>*(He) Listens to* |

| Noun | Of | Noun |
|---|---|---|
| **allah**<br>*God*<br>**al-'injiil**<br>*The Gospel*<br>**ar-rawH al-Qudus**<br>*The Holy Ghost* | No Arabic word | **Quwwa**<br>*Power*<br>**al-irtidaad**<br>**al-3aDHiim**<br>*The great apostasy*<br>**al-isti3aada**<br>*The restoration*<br>**al-must3aada** |

**Connectors**

**wa**
and
**lidhalika**
therefore, so

| Direct Object | Prep. | Subject | Verb |
|---|---|---|---|
| **kitaab muurmuun**<br>*The Book of Mormon*<br>**al-marghfira**<br>*Forgiveness*<br>**TariiQ as-sa3aada**<br>*Way of happiness*<br>**at-tawba**<br>**wa-al-ma3muudiyya**<br>*Repentance and Baptism*<br>**al-HaQiiQa**<br>*The truth* | **3an**<br>**(takallam 3an)**<br>*about* | **juuzif smiith**<br>*Joseph Smith*<br>**yasuu3 al-masiiH**<br>*Jesus Christ*<br>**al-'anbiyaa'**<br>*The prophets*<br>**rusul allah**<br>*Messengers of God (apostles)* | **tarjama**<br>*(He) translated*<br>**takallam**<br>*(He) spoke*<br>**yuriid**<br>*(He) wants* |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

## Review:

### Immediate Review:

Practice the sentence structure in the task by stating your role as a missionary. Ask your companion simple questions about their testimony of God and families.

### Grammar Help:

1. The ة in Arabic is a special letter. When a word ending in ة is given a suffix, it the ة written as a ت.

   **3aa'ila** عَائِلَة
   *a family*

   **3aa'ilataka/ki** عَائِلَتُكَ/كِ
   *your family (m/f)*

   **3aa'ilatii** عَائِلَتِي
   *my family*

2. Often when two nouns are followed together, the word "of" is inferred.

   **kitaab muurmuun**
   *The Book of Mormon*

| Verbs | |
|---|---|
| **yuriid** | *To want* |
| **yarghab fii** | *To desire* |
| **yabHath 3an** | *To search for* |
| **yuHibb** | *To love* |
| **yastami3 'ila** | *To listen* |
| **ya3rif** | *To know* |
| **yu3allim** | *To teach* |
| **yu3Tii** | *To give* |
| **yaQra'** | *To read* |
| **yafham** | *To understand* |
| **yutarjim** | *To translate* |
| **yaHtaaj 'ila** | *To need* |
| **yatakallam** | *To speak* |

| Nouns | |
|---|---|
| **kitaab muurmuun** | *The Book of Mormon* |
| **nabii** | *Prophet* |
| **rusuul** | *Messenger/Apostle* |
| **allah** | *God* |
| **yasuu3 al-masiiH** | *Jesus Christ (Jesus the Messiah)* |
| **al-'iimaan** | *Faith* |
| **al-kitaab al-muQaddas** | *The Bible (the Holy Book)* |
| **ar-rabb** | *The Lord* |
| **al-khiTTa** | *Plan* |
| **al-Hayaa** | *Life* |
| **al-kalima** | *Word* |
| **as-sa3aada** | *Happiness* |
| **al-maghfira** | *Forgiveness* |
| **al-HaQiiQa** | *Truth* |
| **al-hadaf** | *Purpose* |
| **al-waSaayaa** | *Commandments* |

| Connectors | |
|---|---|
| **'ayDaan** | *Also* |
| **wa** | *And* |
| **walakin** | *But* |
| **lidhalik** | *For this, therefore* |
| **'aw** | *Or* |

| Adjectives | |
|---|---|
| **jadiid/a** | *New* |
| **Qadiim/a** | *Old* |
| **muhimm/a** | *Important* |

Cultural Awareness: Many Arabs would understand the word **al-'injiil** as the Bible not the gospel. Please always clarify by using **"injiil al-masiiH,"** "The Gospel of Christ" instead.

**Additional Practice:**
Practice a short lesson by using the phrases in this task. Pick an objective for your next lesson (for example: We want our investigator to feel that God loves him or her, and that he or she can approach Him through prayer and the scriptures), then use the sentences in the task to be able to accomplish your goal.

# Offer a Prayer (اَلصَّلَاة)

| Name |
| --- |
| أَبَانَا فِي اَلسَّمَاوَات<br>our Father in heaven |
| أَبَانَا اَلَّذِي فِي اَلسَّمَاوَات<br>our Father, which art in heaven |
| أَبَانَا اَلسَّمَاوِيّ<br>our Heavenly Father |
| يَا الله<br>oh God |

| Object | With | Object | Bless | Name |
| --- | --- | --- | --- | --- |
| اَلرَّوْح اَلْقُدُس<br>the Holy Ghost<br>اَلْقُوَّة<br>strength<br>اَلْإِيمَان<br>faith<br>إِجَابَة<br>an answer | بِـ<br>with | عَائِلَتِي<br>my family<br>صَدِيقَنَا<br>our friend<br>اَلنَّبِيّ<br>the prophet | أَنْعِم عَلَى<br>bless | يَا الله<br>oh God<br>أَبَانَا فِي اَلسَّمَاوَات<br>Our Father in heaven<br>أَبَانَا اَلسَّمَاوِيّ<br>Our Heavenly Father |
| | | أَنْعِم عَلَيَّ<br>bless me | | |
| | | أَنْعِم عَلَيْنَا<br>bless us | | |

| Object | For | Thank | Pronoun |
| --- | --- | --- | --- |
| عَائِلَتِي\عَائِلَاتِنَا<br>my family/our families<br>اَلْإِنْجِيل<br>the gospel<br>اِبْنَك<br>thy son | عَلَى<br>for | أَشْكُرُكَ<br>I thank thee | أَنَا<br>I |
| | | نَشْكُرُكَ<br>we thank thee | نَحْنُ<br>We |

| Object | To | Verb | To | Ask | Pronoun |
| --- | --- | --- | --- | --- | --- |
| أَتَغَيَّر<br>(me) to change<br>أَفْهَم<br>(me) to understand | أَنْ<br>to | تُسَاعِدَنِي<br>help me | أَنْ<br>to | أَسْأَلُكَ<br>I ask thee | أَنَا<br>I |
| نَتَغَيَّر<br>(us) to change<br>نَفْهَم<br>(us) to understand | | تُسَاعِدَنَا<br>help us | | نَسْأَلُكَ<br>we ask thee | نَحْنُ<br>We |

بِاسْم يَسُوع اَلْمَسِيح، آمِين
In the name of Jesus Christ, amen.

## Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

| Prepositions | |
|---|---|
| عَلَى | Upon |
| فِي | In |
| مَعَ | With |
| لِ | For |
| مِن | From |
| إلى | To |

| Nouns | |
|---|---|
| اَلْمُسَاعَدَة | Help |
| اَلْحُبّ | Love |
| بَرَكَة | Blessing |
| اَلرَّغْبَة | Desire |
| اَلْفَهْم | Understanding |
| هِبَة الرَّوْح اَلْقُدُس | The Gift of the Holy Ghost |
| اِنْجِيل اَلْمَسِيح | The Gospel |
| اَلْقُوَّة | Strength |
| اَللُّغَة | Language |
| صِدِيق/ة اَلْكَنِيسَة | Investigator(Friend of the church) |
| اَلْفُرْصَة | Opportunity |
| اَلصَّلَاة* | Prayer |

| Expressions | |
|---|---|
| يَا | (Vocative) Indicates that you are addressing someone |
| عِنْدَ | ~at (used for have) |

| Verbs | |
|---|---|
| يَشْكُر عَلَى | To thank |
| يُبَارِك / يُنْعِم عَلَى | To bless |
| يُسَاعِد | To help |
| يَتَعَلَّم | To learn |
| يَتُوب | To repent |
| يُعَمِّد | To baptize |
| يَتَعَمَّد | To be baptized |
| يَدْرُس | To study |
| يَتَغَيَّر | To change (oneself/itself) |
| يُصَلِّي | To pray |
| يَسْأَل | To ask |
| يَسْتَطِيع | To be able to |
| يَعْمَل | To work |

**Review:**

**Immediate Review:**

Pray in Arabic in companionship study and during at least one other time as well.

### Grammar Help:

1. Prepositions in Arabic often have the same meaning as English. Many verbs, however, have a specific preposition that is always used with the verb, regardless of the preposition's meaning on its own.

   عَلَى
   *upon*
   يَشْكُر عَلَى
   *to thank for*
   فِي
   *in*
   يُفَكِّر فِي
   *to think about*

***Cultural Awareness**

- Prayer (term): There are two different terms for prayer: "salah" صَلاة which is understood in the muslim culture as a ritual prayer preceeded by the ritual washing. When speaking with a Muslim we would need to explain that we mean what they call "doaa" دُعَاء, which means talking with God directly. In the Christian Arabic culture "salah" would be the right term to use.

- Bless (term): asking God to bless us with something in the sense of God giving us something: أنْعِم عَلَيْنا بِ.... whereas the verb "bless," as to bless someone, would be "barek fi"... بَارِك في or "barek li" ...بَارِك لِـ

- Addressing Heavenly Father: Please don't try other ways to address God in Arabic. Don't add attributes such as "kind" or "beloved" when addressing God in Arabic, as those are used only for people, not for God. Too often such phrases come across as blasphemies to investigators.

**Additional Practice:**

Each day, try to expand and enrich your prayers by adding new vocabulary and phrases. Think of your family, friends, and investigators, and create new sentences to add to your prayers. Your prayers will become more meaningful and sincere to you, your investigators, and to God.

# Offer a Prayer (اَلصَّلَاة)

| Name |
|---|
| **'abaanaa fii_s-samaawaat**<br>*our Father in heaven* |
| **'abaanaa alladhii fii_s-samaawaat**<br>*our Father, which art in heaven* |
| **'abaanaa as-samaawii**<br>*our Heavenly Father* |
| **ya allah**<br>*oh God* |

| Object | With | Object | Bless | Name |
|---|---|---|---|---|
| **-ar-rawH al-Qudus**<br>*the Holy Ghost* | **bi-**<br>*with* | **3aa'ilatii**<br>*my family* | **'un3im 3ala**<br>*bless* | **ya allah**<br>*oh God* |
| **-al-Quwwa**<br>*strength* | | **SadiiQinaa**<br>*our friend* | | **'abaanaa fii as-samaawaat**<br>*Our Father in heaven* |
| **-al-'iimaan**<br>*faith* | | **an-nabii**<br>*the prophet* | | **'abaanaa as-samaawii**<br>*Our Heavenly Father* |
| **-'iijaaba**<br>*an answer* | | **'un3im 3alayya**<br>*bless me* | | |
| | | **'un3im 3alayna**<br>*bless us* | | |

| Object | For | Thank | Pronoun |
|---|---|---|---|
| **3aa'ilatii/3aa'ilatinaa**<br>*my family/our families* | **3ala**<br>*for* | **'ashkuraka**<br>*I thank thee* | **'ana**<br>*I* |
| **al-'injiil**<br>*the gospel* | | **nashkuraka**<br>*we thank thee* | **naHnu**<br>*We* |
| **ibnaka**<br>*thy son* | | | |

| Object | To | Verb | To | Ask | Pronoun |
|---|---|---|---|---|---|
| **'ataghayyar**<br>*(me) to change* | **'an**<br>*to* | **tusaa3idanii**<br>*help me* | **'an**<br>*to* | **'as'aluka**<br>*I ask thee* | **'ana**<br>*I* |
| **'afham**<br>*(me) to understand* | | | | | |
| **nataghayyar**<br>*(us) to change* | | **tusaa3idanaa**<br>*help us* | | **nas'aluka**<br>*we ask thee* | **naHnu**<br>*We* |
| **nafham**<br>*(us) to understand* | | | | | |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

## Review:

### Immediate Review:

Pray in Arabic in companionship study and during at least one other time as well.

### Grammar Help:

1. Prepositions in Arabic often have the same meaning as English prepositions. Many verbs, however, have a specific preposition that is always used with the verb, regardless of the preposition's meaning on its own.

 **3ala**
 *upon*
 **yashkur 3ala**
 *to thank for*

 **fii**
 *in*
 **yufakkir fii**
 *to think about*

**Cultural Awareness**

- Prayer (term): There are two different terms for prayer: "**Salaa**" which is understood in the muslim culture as a ritual prayer preceeded by the ritual washing. When speaking with a Muslim, we would need to explain that we mean what they call "doaa" '**du3aa**' , which means talking with God directly. In the Christian Arabic culture "salah" would be the right term to use.

- Bless (term): asking God to bless us with something in the sense of God giving us something: **'un3im 3laynaa bi- . . .** whereas the verb "bless" as to bless someone would be "**baarik fii"** or "**baarik li-**"

- Addressing Heavenly Father: Please don't try other ways to address God in Arabic. Don't add attributes such as "kind" or "beloved" when addressing God in Arabic, as those are used only for people not for God. Too often, such phrases come across as blasphemies to investigators.

| Prepositions | |
|---|---|
| **3ala** | *Upon* |
| **fii** | *In* |
| **ma3a** | *With* |
| **li** | *For* |
| **min** | *From* |
| **'iila** | *To* |

| Nouns | |
|---|---|
| **al-musaa3ada** | *Help* |
| **al-Hubb** | *Love* |
| **baraka** | *Blessing* |
| **ar-raghba** | *Desire* |
| **hibbat ar-rawH al-Qudus** | *The Gift of the Holy Ghost* |
| **al-fahm** | *Understanding* |
| **al-'injiil** | *The Gospel* |
| **al-Quwwa** | *Strength* |
| **al-lugha** | *Language* |
| **SadiiQ/at al-kaniisa** | *Investigator( friend of the church)* |
| **al-furSa** | *Opportunity* |

| Expressions | |
|---|---|
| **yaa** | *(Vocative) Indicates that you are addressing someone* |
| **3inda** | *Have* |

| Verbs | |
|---|---|
| **yashkur 3ala** | *To thank* |
| **yubaarik** | *To bless* |
| **yusaa3id** | *To help* |
| **yata3allam** | *To learn* |
| **yatuub** | *To repent* |
| **yu3ammid** | *To baptize* |
| **yata3mmid** | *To be baptized* |
| **yadrus** | *To study* |
| **yataghayyar** | *To change* |
| **yuSallii** | *To pray* |
| **yaTlub min** | *To ask* |
| **yastaTii3** | *To be able to* |

**Additional Practice:**

Each day, try to expand and enrich your prayers by adding new vocabulary and phrases. Think of your family, friends, and investigators to create new sentences to add to your prayers. Your prayers will become more meaningful and sincere to you, your investigators, and to God.

| Adjective | Noun | That | Know |
|---|---|---|---|
| رَحِيم<br>(is) merciful | أَبُونَا اَلسَّمَاوِيّ<br>our Heavenly Father | أَنَّ<br>that | أَعْرِف<br>I know |
| مُحِبّ<br>(is) loving | يَسُوع اَلْمَسِيح<br>Jesus Christ | | نَعْرِف<br>We know |
| أَبَدِيّ<br>(is) eternal | | | تَعْرِف /تَعْرِفِين<br>You know |

| Noun | Noun | Past Verb | Noun |
|---|---|---|---|
| اَلْمَوْت<br>of death | أَلَم<br>the pain | شَعَرَ بِـ<br>(he) felt | اَلسَّيِّد اَلْمَسِيح<br>Jesus Christ |
| اَلْخَطَايَا<br>of sins | حِمْل<br>the burden | جَرَّب<br>(he) experienced | اَلْمُخَلِّص<br>The Savior |

| Noun | Verb | Can | Connector |
|---|---|---|---|
| تَعَالِيمِهِ<br>his teachings | أَعْتَمِد عَلَى<br>(I) depend on | يُمْكِن أَنْ<br>it is possible to | وَبِسَبَب ذَلِكَ<br>and because of that |
| رَحْمَتِهِ<br>his mercy | نَعْتَمِد عَلَى<br>(we) depend on | | |
| ـهِ<br>(عَلَيْهِ)<br>Him | تَعْتَمِد/ي عَلَى<br>(you) (m/f) depend on | | |
| | أُؤْمِن بِـ<br>(I) believe in | | |
| | نُؤْمِن بِـ<br>(we) believe in | | |
| | تُؤْمِن/ي بِـ<br>(you) (m/f) believe in | | |

| Noun | Verb | To | Able | Noun | Connector |
|---|---|---|---|---|---|
| السَّلَام<br>peace | أَشْعُر بِـ<br>(I) feel | أَنْ<br>to | أَسْتَطِيع<br>I am able | اَلرَّوح اَلْقُدُس<br>the Holy Ghost | مِنْ خِلَال<br>Through |
| الشِّفَاء<br>healing | نَشْعُر بِـ<br>(we) feel | | نَسْتَطِيع<br>we are able | تَضْحِيَة اَلْمَسِيح<br>the sacrifice of Christ | بِسَبَب<br>Because of |
| الْمَغْفِرَة<br>forgiveness | تَشْعُر/ي بِـ<br>(you) (m/f) feel | | تَسْتَطِيع/<br>تَسْتَطِيعِين<br>you are able (m/f) | اَلنُّصُوص اَلْمُقَدَّسَة<br>the scriptures | |
| | أَحْصُل عَلَى<br>(I) obtain | | | | |
| | نَحْصُل عَلَى<br>(we) obtain | | | | |
| | تَحْصُل/ي عَلَى<br>(you) (m/f) obtain | | | | |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

**Immediate Review:**

Practice a testimony you can share in your next visit with an invesitgator. Try testifying about the role of the Savior and how the Atonement has helped you in your life.

**Grammar Help:**

1. In Arabic, verbs are always conjugated. Therefore, the subject is implied within the verb and pronouns are not used as often as they are in English.

2. فَ and وَ are connectors that attach directly to the following word.

أَبُونَا اَلسَّمَاوِيّ يُحِبُّنَا فَنَحْنُ أَبْنَاءَهُ.

*Our Heavenly Father loves us, for we are His children.*

الله يُحِبُّنَا وَنَحْنُ نُحِبَّهُ أَيْضاً.

*God loves us, and we love Him too.*

| Nouns | |
|---|---|
| اَلْمُخَلِّص | *Savior* |
| اَلشِّفَاء | *Healing* |
| اَلْحُزْن | *Grief/Sorrow* |
| اَلْمَوْت | *Death* |
| حِمْل | *Burden* |
| اَلْأَلَم | *Pain* |
| اَلشُّعُور | *Feelings* |
| اَلْعُقُوبَة | *Punishment* |
| اَلرَّحْمَة | *Mercy* |
| اَلْكَفَّارَة | *The Atonement* |
| اَلْفِدَاء | *Redemption* |
| اِخْتِبَار | *Trial* |
| اَلتَّضْحِيَة | *Sacrifice* |
| اَلنُّصُوص اَلْمُقَدَّسَة | *Scriptures* |
| خَطَايَا | *Sins* |

| Nouns (cont.) | |
|---|---|
| تَعَالِيم اَلْمَسِيح | *Teachings of Christ* |
| اَلسَّلَام | *Peace* |
| اَلتَّوْبَة | *Repentance* |

| Verbs | |
|---|---|
| يَعْتَمِد عَلَى | *To depend* |
| يُؤْمِن بِـ | *To believe* |
| يُجَرِّب | *To experience* |
| يَتَغَلَّب عَلَى | *To overcome* |
| يَصْبِر عَلَى | *To endure* |
| يَشْعُر بِـ | *To feel* |
| **Adjectives** | |
| رَحِيم | *Merciful* |
| أَبَدِيّ | *Eternal* |
| صَعْب | *Difficult* |
| سَهْل | *Easy* |
| مُحِبّ | *Loving* |
| **Connectors** | |
| بِسَبَب | *Because* |
| بِسَبَب ذَلِكَ | *Because of that* |
| فَـ | *So/For* |

**Additional Practice:**

Before your next lesson, practice bearing testimony to your companion using phrases from this task. Practice using the different forms and grammar principles. To challenge yourself, think of other statements that you would like to use in a testimony, look up the vocabulary, then practice your own personalized testimony.

# Testify (اَلشَّهَادَة)

| Adjective | Noun | That | Know |
|---|---|---|---|
| **raHiim**<br>*(is) merciful*<br>**muHibb**<br>*(is) loving*<br>**‘abadii**<br>*(is) eternal* | **abuunaa as-samaawii**<br>*our Heavenly Father*<br>**yasuu3 al-masiiH**<br>*Jesus Christ* | **'anna**<br>*that* | **'a3rif**<br>*I know*<br>**na3rif**<br>*We know*<br>**ta3rif/ta3rifiin**<br>*You know* |

| Noun | Noun | Past Verb | Noun |
|---|---|---|---|
| **al-mawt**<br>*of death*<br>**al-khaTaayaa**<br>*of sins* | **'alam**<br>*the pain*<br>**Himl**<br>*the burden* | **sha3ara bi_**<br>*(he) felt*<br>**jarraba**<br>*(he) experienced* | **yasuu3 al-masiiH**<br>*Jesus Christ*<br>**al-mukhalliS**<br>*The Savior* |

| Noun | Verb | Can | Connector | Noun | Verb | To | Able | Noun | |
|---|---|---|---|---|---|---|---|---|---|
| **ta3aaliimihi**<br>*his teachings*<br>**raHmatihi**<br>*his mercy*<br>**-hi**<br>**(3alayhi)**<br>*Him* | **'a3tamad 3ala**<br>*(I) depend on*<br>**na3tamad 3ala**<br>*(we) depend on*<br>**ta3tamad/i 3ala**<br>*(you) (m/f) depend on*<br>**'u'min bi_**<br>*(I) believe in*<br>**nu'min bi_**<br>*(we) believe in*<br>**tu'min/i bi_**<br>*(you) (m/f) believe in* | **yumkin 'an**<br>*it is possible to* | **wa-bisabab dhalika**<br>*and because of that* | **salaam**<br>*peace*<br>**shifaa'**<br>*healing*<br>**maghfara**<br>*forgiveness* | **'ash3ur bi**<br>*(I) feel*<br>**nash3ur bi**<br>*(we) feel*<br>**tash3ur/i bi**<br>*(you) (m/f) feel*<br>**'aHSul 3ala**<br>*(I) obtain*<br>**naHSul 3ala**<br>*(we) obtain*<br>**taHSul/i 3ala**<br>*(you) (m/f) obtain* | **'an**<br>*to* | **'astaTii3**<br>*I am able*<br>**nastaTii3**<br>*we are able*<br>**tastaTii3/ tastaTii3iin**<br>*you are able* | **ar-rawH al-Qudus**<br>*the Holy Ghost*<br>**taDHiyat al-masiiH**<br>*the sacrifice of Christ*<br>**an-nuSuuS al-muQaddisa**<br>*the scriptures* | **min khilaal**<br>*Through*<br>**bisabab**<br>*Because of* |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

**Immediate Review:**

Practice a testimony you can share in your next visit with an invesitgator. Try testifying about the role of the Savior and how the Atonement has helped you in your life.

**Grammar Help:**

1. In Arabic, verbs are always conjugated. Therefore, the subject is implied within the verb and pronouns are not used as often as they are in English.

2. 'Fa' and 'wa' are connectors that attach directly to the following word.

   **'aabuunaa as-samaawii yuHibbunaa fa-naHnu 'abnaa'ahu.**
   *Our Heavenly Father loves us, for we are His children.*

   **allah yuHibbuna wa-naHnu nuHibbuhu 'ayDaan.**
   *God loves us, and we love Him too.*

| Nouns | |
|---|---|
| **al-mukhalliS** | *Savior* |
| **ash-shifaa'** | *Healing* |
| **al-Huzn** | *Grief/Sorrow* |
| **al-mawt** | *Death* |
| **Himl** | *Burden* |
| **al-'alm** | *Pain* |
| **ash-shu3uur** | *Feelings* |
| **al-3uQuuba** | *Punishment* |
| **ar-raHma** | *Mercy* |
| **al-kaffaara** | *The Atonement* |
| **al-fidaa'** | *Redemption* |
| **ikhtibaar** | *Trial* |
| **at-taDHiyya** | *Sacrifice* |
| **an-nuSuuS al-muQaddasa** | *Scriptures* |
| **khaTaayaa** | *Sins* |
| **t3aaliim al-masiiH** | *Teachings of Christ* |
| **as-salaam** | *Peace* |
| **at-tawba** | *Repentance* |

| Verbs | |
|---|---|
| **ya3tamid 3ala** | *To depend* |
| **yu'min bi_** | *To believe* |
| **yujarrib** | *To experience* |
| **yataghallab 3ala** | *To overcome* |
| **yaSbir 3ala** | *To endure* |
| **yash3ur bi_** | *To feel* |

| Adjectives | |
|---|---|
| **raHiim** | *Merciful* |
| **'abadii** | *Eternal* |
| **Sa3b** | *Difficult* |
| **sahl** | *Easy* |
| **muHibb** | *Loving* |

| Connectors | |
|---|---|
| **bisabab** | *Because of* |
| **bisabab dhalika** | *Because of that* |
| **fa_** | *So/For* |

**Additional Practice:**

Before your next lesson, practice bearing your testimony to your companion using phrases from this task. Practice using the different forms and grammar principles. To challenge yourself, think of other statements that you would like to use in a testimony, look up the vocabulary, then practice your own personalized testimony.

# Extend an Invitation (تَوْجِيه دَعْوة)

| Noun | Present Tense Verb | Future Indicator | Interrogative |
|---|---|---|---|
| كِتَاب مُورْمُون؟<br>the Book of Mormon?<br>اَلْمَعْمُودِيَّة؟<br>baptism?<br>اِجْتِمَاع اَلْكَنِيسَة؟<br>church? | تَقْرَأ<br>you read<br>تُصَلِّي بِخُصُوص<br>you pray about<br>تَحْضُر<br>you attend | سَـ<br>(Will) | هَل<br>(yes/no) . . . ? |

**Time**

قَبْلَ اَلْمَوْعِد اَلْمُقْبِل
before the next appointment
خِلَال اَلْأُسْبُوع اَلْحَالِي
during this week
هَذَا اَلْمَسَاء
tonight
كُلَّ يَوْم
everyday
اَلْآن
now
قَبْلَ أَنْ تَحْضُر اِجْتِمَاع اَلْكَنِيسَة
before you attend church

| Noun | Present Tense Verb | Future Indicator | Then | Invitation | If/When |
|---|---|---|---|---|---|
| إِجَابَة سُؤَالِكَ/كِ<br>answers<br>اَلْإِيمَان<br>faith<br>اَلْمَغْفَرَة<br>forgiveness<br>اَلْحَقِيقَة<br>truth<br>حُبِّهِ لَكَ / لَكِ<br>His love | تَحْصُل / تَحْصُلِين عَلَى<br>you receive<br>تَشْعُر / تَشْعُرِين بِـ<br>you feel | سَوْفَ/سَـ<br>will | فَـ<br>then | قَرَأْتَ / قَرَأْتِ كِتَاب مُورْمُون<br>you read the Book of Mormon<br>تَتَعَمَّد / تَتَعَمَّدِين<br>you are baptized<br>تَحْضُر / تَحْضُرِين اِجْتِمَاع اَلْكَنِيسَة<br>you attend church<br>تُصَلِّي / تُصَلِّين<br>you pray | إِذَا<br>If<br>عِنْدَمَا<br>When |

| Past Tense Verb | Question |
|---|---|
| شَعَرْتَ/شَعَرْتِ؟<br>did you feel? | بِمَاذَا<br>What |

| Past Tense Verb |
|---|
| هَلْ قَرَأْتَ/قَرَأْتِ كِتَاب مُورْمُون؟<br>Did you read the Book of Mormon?<br>هَلْ صَلَّيْتَ/صَلَّيْتِ بِخُصُوص اَلْمَعْمُودِيَّة؟<br>Did you pray about baptism?<br>هَلْ حَضَرْتَ/حَضَرْتِ اِجْتِمَاع اَلْكَنِيسَة؟<br>Did you attend church? |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

**Immediate Review:**
Identify each of the invitiations you will be extending to your progressing investigator over the next three days. Write an invitation sentence and a promised blessing sentence for each invitation you plan to extend.

## Grammar Help:

1. Arabic technically does not use a future tense. Instead, the word سَوْفَ or the letter سَ is used in front of a conjugated present tense verb. Also, tone and the future tense are used to extend commitments.

2. Unlike English, Arabic does not use the preposition “on” when talking about times or dates.

| Indicators of Time | |
|---|---|
| اَلْآنَ | *Now* |
| اَلْيَوْم | *Today* |
| أَمْس | *Yesterday* |
| غَداً | *Tomorrow* |
| أُسْبُوع | *Week* |
| قَبْل | *Before* |
| بَعْد | *After* |
| **Days of the Week** | |
| يَوْم اَلْأَحَد | *Sunday* |
| يَوْم اَلْإِثْنَيْن | *Monday* |
| يَوْم اَلثُّلَاثَاء | *Tuesday* |
| يَوْم اَلْأَرْبِعَاء | *Wednesday* |
| يَوْم اَلْخَمِيس | *Thursday* |
| يَوْم اَلْجُمْعَة | *Friday* |
| يَوْم اَلسَّبْت | *Saturday* |

| Verbs | |
|---|---|
| يَدْعُو | *To invite* |
| يُصَلِّي | *To pray* |
| يَقْرَأ | *To read* |
| يَحْضُر | *To attend* |
| يَحْصُل عَلَى | *To receive* |
| يَسْأَل | *To ask* |
| **Nouns** | |
| اَلْمَعَمُودِيَّة | *Baptism* |
| اِجْتِمَاع اَلْكَنِيسَة | *Church meeting* |
| إِجَابَة | *Answer* |
| **Cause and Effect** | |
| إِذَا . . . فَ | *If . . . then* |
| عِنْدَمَا | *When (non-interrogative)* |
| **Question** | |
| مَتَى؟ | *When? (only interrogative)* |

**Additional Practice:**
Following up with investigators is essential to their growth and progress. When time allows, practice with your companion asking your investigator about his or her progress keeping invitations, then promise blessings and check understanding.

# Extend an Invitation (تَوْجِيه دَعْوَة)

| Noun | Present Tense Verb | Future Indicator | Interrogative |
|---|---|---|---|
| **kitaab murmuun?**<br>*the Book of Mormon?*<br>**al-ma3muudiyya?**<br>*baptism?*<br>**'ijtimaa3 al-kaniisa?**<br>*church?* | **taQra'**<br>*you read*<br>**tuSalli bikhaSuuS**<br>*you pray about*<br>**taHDur**<br>*you attend* | **sa-**<br>*(Will)* | **hal**<br>*(yes/no) . . . ?* |

**Time**

**Qabla al-maw3id al-muQbil**
*before the next appointment*
**khilaal al-usbuu3 al-Haalii**
*during this week*
**hadhaa al-masaa'**
*tonight*
**kulla yawm**
*everyday*
**al-'aan**
*now*
**Qabla 'an taHDur 'ijtimaa3 al-kaniisa**
*before you attend church*

| Noun | Present Tense Verb | Future Indicator | Then | Invitation | If/When |
|---|---|---|---|---|---|
| **'ijaabat su'aalika/ki**<br>*answers*<br>**al-'iimaan**<br>*faith*<br>**al-maghfara**<br>*forgiveness*<br>**al-HaQiiQa**<br>*truth*<br>**Hubbihi laka/laki**<br>*His love* | **taHSul/taHSuliin 3ala**<br>*you receive*<br>**tash3ur/ tash3uriin bi_**<br>*you feel* | **sawfa/sa_**<br>*will* | **fa_**<br>*then* | **Qara'ta/Qara'ti kitaab murmuun**<br>*you read the Book of Mormon*<br>**tata3ammad/ tata3ammadiin**<br>*you are baptized*<br>**taHDur/taHDuriin al-kaniisa**<br>*you attend church*<br>**tuSallii/tuSalliin**<br>*you pray* | **'idha**<br>*If*<br>**3indamaa**<br>*When* |

| Past Tense Verb | Question |
|---|---|
| **sha3arta/ sha3arti?**<br>*did you feel?* | **bi-maadhaa**<br>*What* |

| Past Tense Verb |
|---|
| **hal Qara'ta/Qara'ti kitaab murmuun?**<br>*Did you read the Book of Mormon?*<br>**hal Sallayta/Sallayti bi-khuSuuS al-ma3muudiyya?**<br>*Did you pray about baptism?*<br>**hal HaDarta/HaDarti 'ijtimaa3 al-kaniisa?**<br>*Did you attend church?* |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

**Immediate Review:**

Identify each of the invitations you will be extending to your progressing investigator over the next three days. Write an invitation sentence and a promised blessing sentence for each invitation you plan to extend.

**Grammar Help:**

1. Arabic technically does not use a future tense. Instead, the word '**sawfa**' or the letter '**siin**' is used in front of a conjugated present tense verb. Also, tone and the future tense are used to extend commitments.

2. Unlike English, Arabic does not use the preposition "on" when talking about times or dates.

| Indicators of Time | |
|---|---|
| **al-'aan** | *Now* |
| **al-yawm** | *Today* |
| **'ams** | *Yesterday* |
| **ghadan** | *Tomorrow* |
| **usbuu3** | *Week* |
| **Qabla** | *Before* |
| **ba3d** | *After* |
| **Days of the Week** | |
| **yawm al-'ahad** | *Sunday* |
| **yawm al-ithnayn** | *Monday* |
| **yawm ath-thulaatha'** | *Tuesday* |
| **yawm al-'arbi3aa'** | *Wednesday* |
| **yawm al-khamiis** | *Thursday* |
| **yawm al-jum3a** | *Friday* |
| **yawm as-sabt** | *Saturday* |

| Verbs | |
|---|---|
| **yad3uu** | *To invite* |
| **yuSallii** | *To pray* |
| **yaQra'** | *To read* |
| **yaHDur** | *To attend* |
| **yaHSul 3ala** | *To receive* |
| **yas'al** | *To ask* |
| **Nouns** | |
| **al-ma3muudiyya** | *Baptism* |
| **'ijtimaa3 al-kaniisa** | *Church meeting* |
| **'ijaaba** | *Answer* |
| **Cause and Effect** | |
| **idha . . . fa__** | *If . . . then__* |
| **3indamaa** | *When (non-interrogative)* |
| **Question** | |
| **mata?** | *When? (only interrogative)* |

**Additional Practice:**

Following up with investigators is essential to their growth and progress. When time allows, practice with your companion asking your investigator about his or her progress keeping invitations, then promise blessings and check understanding.

# Share a Scripture (مُشَارِكَة مِنْ اَلنُّصُوص اَلْمُقَدِّسَة)

| Giving Background of the Scripture | | | | |
|---|---|---|---|---|
| **Noun** | **Prep.** | **Verb** | **Object** | **This** |
| اَلْإِيمَان<br>faith<br>اَلتَّوْبَة<br>repentance<br>اَلْمَعْمُودِيَّة<br>baptism<br>كَفَّارَة اَلْمَسِيح<br>the Atonement of Christ | عَنْ<br>about | يَتْكَلَّم<br>(m) talks<br>تَتَكَلَّم<br>(f) talks | اَلْأَصْحَاح<br>chapter (m)<br>اَلفَقْرَة<br>paragraph (f)<br>اَلْآيَة<br>verse (f) | هَذَا<br>This (m)<br>هَذِهِ<br>This (f) |

| Inviting Someone to Read a Scripture | | | | | |
|---|---|---|---|---|---|
| **Please** | **Noun** | **Preposition** | **Adjective** | **Object** | **Command** |
| مِن فَضْلِكَ<br>please (m)<br>مِن فَضلِكِ<br>please (f)<br>مِن فَضْلِكُم<br>Please (Pl) | اَلْمُقَدِّمَة<br>the introduction<br>كِتَاب مُورمُون<br>the Book of Mormon<br>اَلْكِتَاب اَلْمُقَدَّس<br>the Bible | مِنْ<br>from<br>فِي<br>in | اَلْأُولَى<br>the first (m)<br>اَلْأَوَّل<br>the first (f)<br>اَلْأَخِير<br>the last (m)<br>اَلْأَخِيرَة<br>the last (f) | اَلْفَقْرَة<br>the paragraph (f)<br>اَلْأَصْحَاح<br>the chapter (m)<br>اَلآيَة<br>the verse (f) | إِقْرَأ<br>Read (m)<br>إِقْرَأِي<br>Read (f)<br>إِقْرَأُوا<br>Read (pl) |

| Object | Preposition | Subject | Verb | Question |
|---|---|---|---|---|
| اَلْكَفَّارَة<br>the Atonement<br>اَلْإِيمَان<br>faith<br>اَلتَّوْبَة<br>repentance | عَنْ<br>about | هَذَا اَلْأَصْحَاح<br>this chapter<br>هَذِهِ اَلْفَقْرَة<br>this paragraph<br>هَذِهِ اَلْآيَة<br>this verse | يَقُول / تَقُول<br>does . . say | مَاذَا<br>What |

| Asking in a Polite Way | |
|---|---|
| **Verb** | **Question** |
| تَعْتَقِد؟ | مَاذَا |
| do you think | what |

| Following Up | | | |
|---|---|---|---|
| **Noun** | **This** | **Verb** | **Question** |
| اَلْأَصْحَاح<br>chapter (m)<br>اَلْفَقْرَة<br>paragraph (f)<br>اَلْآيَة<br>verse (f) | هَذَا<br>this (m)<br>هَذِهِ<br>this (f) | يُعَنِي\تُعَنِي<br>means (m/f)<br>تُطَبِّق/تُطَبِّقِين<br>you apply | مَاذَا<br>What<br>كَيْفَ<br>How |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review**

**Immediate Review:**

Identify a scripture passage that you will be sharing in your next visit. Practice introducing the passage by giving a brief background, giving the reference, and finally creating questions that help the investigator apply the verse to their lives.

## Grammar Help

1. Arabic distinguishes between masculine and feminine in regards to nouns, adjectives, and verbs. Adjectives will always agree with nouns in number, gender, and definiteness. Words associated with nonhuman plurals are treated as if they were feminine singular.

   هَذِهِ اَلْكُتُب اَلْمُقَدّسَة

   *These holy books*

2. Commands are formed by replacing the conjugation prefix for a verb with an أ or an إ (*note* that command form is not inherently forceful or rude). (See page 92.)

   تَقْرَأ هَذِهِ اَلْآيَات.

   *You read these verses.*

   إِقْرَأ هَذِهِ اَلْآيَات!

   *Read these verses!*

| Nouns | |
|---|---|
| سِجِلّ | *Record* |
| فَقْرَة | *Paragraph* |
| آيَة | *Verse* |
| أَصْحَاح | *Chapter* |
| صَفْحَة | *Page* |
| رَقْم | *Number* |
| مَعْنَى | *Meaning* |
| اَلْحَيَاة | *Life* |

| Verbs | |
|---|---|
| يَدْعُو | *To invite* |
| يُمْكِن | *Can* |
| يُفَكِّر فِي | *To think about* |
| يُلَاحِظ | *To notice* |
| يَشْعُر بِـ | *To feel* |
| يَسْتَخْدِم | *To use* |
| يَرَى | *To see* |
| يَعْنِي | *To mean* |
| يُطَبِّق | *To apply* |

**Additional Practice:**

Find your favorite scripture, possibly your mission scripture or one that helped change your life, then share it with three other missionaries.

| Giving Background of the Scripture | | | | |
|---|---|---|---|---|
| **Noun** | **Prep.** | **Verb** | **Object.** | **This** |
| **al-'iimaan**<br>*faith* | **3an**<br>*about* | **yatakallam**<br>*(m) talks* | **al-'aSHaaH**<br>*chapter (m)* | **hadha**<br>*This (m)* |
| **at-tawba**<br>*repentance* | | **tatakallam**<br>*(f) talks* | **al-faQra**<br>*paragraph (f)* | **hadhihi**<br>*This (f)* |
| **al-ma3muudiyya**<br>*baptism* | | | **al-'aayya**<br>*verse (f)* | |
| **kaffaarat al-masiiH**<br>*the Atonement of Christ* | | | | |

| Inviting Someone to Read a Scripture | | | | | |
|---|---|---|---|---|---|
| **Please** | **Noun** | **Preposition** | **Adjective** | **Object** | **Command** |
| **min faDlika**<br>*please (m)* | **al-muQaddima**<br>*the introduction* | **min**<br>*from* | **al-'uula**<br>the first (m) | **al-faQra**<br>*the paragraph (f)* | **'iQra'**<br>*Read (m)* |
| **min faDliki**<br>*please (f)* | **kitaab muurmuun**<br>*the Book of Mormon* | **fii**<br>*in* | **al-'awwal**<br>the first (f) | **al-'aSHaaH**<br>*the chapter (m)* | **'iQra'ii**<br>*Read (f)* |
| **min faDlikum**<br>*please(pl)* | **al-kitaab al-muQaddas**<br>*the Bible* | | **al-'aakhir**<br>*the last (m)* | **al-'aaya**<br>*the verse (f)* | **'iQra'uu**<br>*Read (pl)* |
| | | | **al-'aakhiira**<br>*the last (f)* | | |

| Object | Preposi-tion | Subject | Verb | Ques-tion |
|---|---|---|---|---|
| **al-kaffaara**<br>*the Atonement* | | **hadhaa al-aSHaaH**<br>*this chapter* | **yaQuul/ taQuul**<br>*does . . say* | **maadhaa**<br>*What* |
| **al-'iimaan**<br>*faith* | **3an**<br>*about* | **hadhihi al-faQra**<br>*this paragraph* | | |
| **at-ttawba**<br>*repentance* | | **hadhihi al-aayya**<br>*this verse* | | |

| Asking in a Polite Way | |
|---|---|
| **Verb** | **Question** |
| **ta3taQid** | **maadhaa** |
| *do you think* | *what* |

| Following Up | | | |
|---|---|---|---|
| **Noun** | **This** | **Verb** | **Ques-tion** |
| **al-aSHaaH**<br>*chapter (m)* | **hadhaa**<br>*this (m)* | **ya3nii/ta3nii**<br>*means (m/f)* | **maadhaa**<br>*What* |
| **al-faQra**<br>*paragraph (f)* | **hadhihi**<br>*this (f)* | **tuTabbiQ/ tuTabbiQiin**<br>*you apply* | **kayfa**<br>*How* |
| **al-aayya**<br>*verse (f)* | | | |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

## Review

### Immediate Review:

Identify a scripture passage that you will be sharing in your next visit. Practice introducing the passage by giving a brief background, giving the reference, and finally creating questions that help the investigator apply the verse to their lives.

### Grammar Help

1. Arabic distinguishes between masculine and feminine in regards to nouns, adjectives, and verbs. Adjectives will always agree with nouns in number, gender, and definiteness. Words associated with nonhuman plurals are treated as if they were feminine.

    **hadhihi al-kutub al-muQaddisa**
    These holy books.

2. Commands are formed by replacing the conjugation prefix for a verb with an “u” or an “i” (*note* that command form is not inherently forceful or rude). (See page 92.)

    **taQra' hadhihi al-'aayyaat.**
    You read these verses.

    **iQra' hadhihi al-'aayyaat!**
    Read these verses!

| Nouns | |
|---|---|
| **sijill** | *Record* |
| **faQra** | *Paragraph* |
| **'aaya** | *Verse* |
| **'aSHaaH** | *Chapter* |
| **SafHa** | *Page* |
| **raQm** | *Number* |
| **ma3na** | *Meaning* |
| **al-Hayaa** | *Life* |

| Verbs | |
|---|---|
| **yad3uu** | *To invite* |
| **yumkin** | *Can* |
| **yufakkir fii** | *To think about* |
| **yulaaHiDH** | *To notice* |
| **yash3ur bi** | *To feel* |
| **yastakhdim** | *To use* |
| **yara** | *To see* |
| **ya3nii** | *To mean* |
| **yuTabbiQ** | *To apply* |

**Additional Practice:**
Find your favorite scripture, possibly your mission scripture or one that helped change your life, then share it with three other missionaries.

# Share an Experience (مُشارِكَة تَجْرِبَة)

| Object | If There Was | Verb | to | Present Tense | Past Tense | Subject |
|---|---|---|---|---|---|---|
| كَنِيسَة عَلَى حَقّ<br>a true church<br>الله<br>God<br>مَغْفِرَة اَلْخَطَايَا<br>forgiveness of sins | إِذَا كَانَ هُنَاك<br>if there was | يَعْرِف<br>know | أَنْ<br>to | يُرِيد<br>wanting | كَانَ<br>(he) was | جُوزِف سمِيث<br>Joseph Smith |
| | | أَبْحَث عَن<br>search for | | أَرْغَب فِي<br>desiring | كُنْتُ<br>(I) was | أَنَا<br>I |

| Object | Past Tense Verb | Subject |
|---|---|---|
| جُوزِف<br>Joseph | ظَهَرَ لِـ<br>appeared to | الله<br>God |
| صَلَاتِي<br>my prayer | أَجَابَ<br>answered | اَلسَّيِّد اَلْمَسِيح<br>Jesus |
| | سَمِعَ<br>heard | اَلرَّوْح اَلْقُدُس<br>The Holy Ghost |

| Phrase | to | Past Verb | Subject |
|---|---|---|---|
| يُصَلِّي لله<br>(he) pray to God<br>يَدْرُس اَلْكِتَاب اَلْمُقَدّس<br>(he) study the Bible | أَنْ<br>to | قَرَّرَ<br>(he) decided | هُوَ<br>He |
| أَحْضُر اِجْتِمَاع اَلْكَنِيسَة<br>(I) attend church<br>أَصُوم وَأُصَلِّي<br>(I) fast and (I) pray | | بَدَأْتُ<br>(I) began | أَنَا<br>I |

### Make Paragraphs

عِنْدَمَا
when
مِثْلَ
like
أَثْنَاء
during
بَعَد ذَلِك
after that
قَبْلَ ذَلِك
before that
كَيْ
in order to
وَ
and

| Phrase | God | That | Verb | Subject |
|---|---|---|---|---|
| وَيَسُوع كَيَانَيْن مُنْفَصِلَيْن<br>and Jesus are two separate beings<br>لَهُ جَسَد مَادَي<br>has a physical body<br>يُجِيب عَلَى أَسَئِلَتِنَا<br>answers our questions | الله<br>God | أَنَّ<br>that | عَرِفَ<br>(he) learned<br>عَرِفْتُ<br>(I) learned (got to know) | جُوزِف<br>Joseph<br>أَنَا<br>I |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

**Immediate Review:**

Think of your own conversion story. How did you come to know that the church was true? Practice sharing with an investigator your conversion story, and assure him or her that they too can gain a personal testimony.

**Grammar Help:**

1. The verb كَان means "he/it was" but is not always used like it is in English. Instead, it is used to express continuous past tense.

   (هُو) كَانَ يَبْحَث عَن اَلْحَقِيقَة

   *He was searching for the truth.*

2. و is used extensively in Arabic to connect sentences and ideas. It is used before many connectors and transitional phrases as well.

| Transitions | |
|---|---|
| بَعْد ذَلِكَ | *After that* |
| اَلْآن | *Now* |
| مِثْلَ | *Like* |
| خِلَال | *During* |
| **Nouns** | |
| جَسَد | *Body* |
| كَيَان | *Being* |
| سُؤَال | *Question* |
| اَلْكَهَنُوت | *Priesthood* |
| حَقِيقَة | *Truth* |

| Verbs | |
|---|---|
| يُرِيد | *to want* |
| يُشَارِك | *to share* |
| يَسْمَع | *to hear* |
| يُقَرِّر | *to decide* |
| يَبْدَأ | *to begin* |
| يَعْرِف | *to learn (to get to know)* |
| يَصُوم | *to fast* |
| يَبْحَث عَن | *to search for* |
| يَظْهَر | *to appear* |
| يَشُكّ فِي | *to doubt* |

**Additional Practice:**

Practice telling the story of Joseph Smith and the First Vision to your companion and then to an investigator. Recount what Joseph was seeking and how he found his answer. Also, include what happened as a result of him finding that answer. Using what you remember from the 'Bear Testimony' task, bear your personal testimony of the First Vision.

| Object | If There Was | Verb | to | Present Tense | Past Tense | Subject |
|---|---|---|---|---|---|---|
| **kaniisa 3ala HaQQ**<br>*a true church*<br>**allah**<br>*God*<br>**maghfirat al-khaTaayaa**<br>*forgiveness of sins* | **idha kaana hunaak**<br>*if there was* | **ya3rif**<br>*to know (he)* | **'an**<br>*to* | **yuriid**<br>*wanting (he)* | **kaana**<br>*(he) was* | **juuzif smiith**<br>*Joseph Smith* |
| | | **'abHath 3an**<br>*to search for (I)* | | **'arghab fii**<br>*desiring (I)* | **kuntu**<br>*(I) was* | **'ana**<br>*I* |

| Object | Past Tense Verb | Subject |
|---|---|---|
| **juuzif**<br>*Joseph*<br>**Salaatii**<br>*my prayer* | **DHahara li-**<br>*appeared to*<br>**'ajaaba**<br>*answered*<br>**sami3a**<br>*heard* | **allah**<br>*God*<br>**as-sayyid al-masiiH**<br>*Jesus*<br>**ar-rawH al-Quddus**<br>*The Holy Ghost* |

| Phrase | to | Past Verb | Subject |
|---|---|---|---|
| **yuSalli lillah**<br>*(he) pray to God*<br>**yadrus al-kitaab al-muQaddas**<br>*(he) study the Bible* | **'an**<br>*to* | **Qarrara**<br>*(he) decided* | **huwa**<br>*He* |
| **'aHDur 'ijtimaa3 al-kaniisa**<br>*(I) attend church*<br>**'aSuum wa 'uSalli**<br>*(I) fast and (I) pray* | | **bada'tu**<br>*(I) began* | **'ana**<br>*I* |

## Make Paragraphs

**3indama**
when
**mithla**
like
**khilaal**
during
**ba3d dhalika**
after that
**Qabla dhalika**
before that
**kay**
in order to
**wa**
and

| Phrase | | That | Verb | Subject |
|---|---|---|---|---|
| **wa yasuu3 kayaanayn munfaSilayn**<br>*and Jesus are two separate beings*<br>**lahu jasad maadii**<br>*has a physical body*<br>**yujiib 3ala 'as'ilatina**<br>*answers questions* | **allah**<br>*God* | **'anna**<br>*that* | **3arifa**<br>*(he) learned* | **juuzif**<br>*Joseph* |
| | | | **3ariftu**<br>*(I) learned (got to know)* | **'ana**<br>*I* |

# Prework (30 min):

Memorize the following vocabulary before class to prepare for in-class instruction.

**Review:**

**Immediate Review:**

Think of your own conversion story. How did you come to know that the church was true? Practice sharing with an investigator your conversion story and assure him or her that they too can gain a personal testimony.

**Grammar Help:**

1. The verb "kaana" means "he/it was" but is not always used alike in English. Instead, it is used to express continuous past tense.

   **huwa kaana yabHath 3an al-HaQiiQa**
   *He was searching for the truth.*

2. "Wa" is used extensively in Arabic to connect sentences and ideas. It is used before many connectors and transitional phrases as well.

| Transitions | |
|---|---|
| **ba3d dhalika** | *After that* |
| **al'aan** | *Now* |
| **mithla** | *Like* |
| **khilaal** | *During* |

| Nouns | |
|---|---|
| **jasad** | *Body* |
| **kayaan** | *Being* |
| **su'aal** | *Question* |
| **al-kahanuut** | *Priesthood* |
| **HaQiiQa** | Truth |

| Verbs | |
|---|---|
| **yuriid** | *to want* |
| **yushaarik** | *to share* |
| **yasma3** | *to hear* |
| **yuQarrir** | *to decide* |
| **yabda'** | *to begin* |
| **ya3rif** | *to learn* |
| **yaSuum** | *to fast* |
| **yabHath 3an** | *to search for* |
| **yaDHhar** | *to appear* |
| **yashukk fii** | *to doubt* |

**Additional Practice:**

Practice telling the story of Joseph Smith and the First Vision to your companion and then to an investigator. Recount what Joseph was seeking and how he found his answer. Also, include what happened as a result of him finding that answer. Using what you remember from the "Testify" task, bear your personal testimony of the First Vision.

# Application Activity

## Scenario

**Teaching About God and Jesus Christ:** You are teaching a new investigator, Muhammad, about who Jesus Christ and God are. Share what we know about God and Jesus Christ because of the Restored Church.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Share briefly about characteristics of God and Jesus Christ.
- Testify of these truths of God and Jesus Christ because of the Restored Church.

Missionary B: You will play the role of Muhammad, the new investigator.

- Answer the missionary's questions and take an active role in the lesson.

2. **Re-practice:** Switch roles, and repeat the activity again.

## Additional Scenario(s)

**God is Our Heavenly Father:** You are teaching the al-Hussein family who you have been meeting with for some time. Prepare a simple lesson outline for the family.

1. Teach Brother Ayad al-Hussein and his family that God is our Heavenly Father.* Then share your testimony about how you know that through the Restoration.

**Cultural Awareness:**
Most Muslims will struggle with the idea that God is our Heavenly Father, for the same reasons that they struggle to accept Christ as the Son of God. Remember to always start in the first lesson by discussing God's love for us, and only discuss God being our Father in later lessons.

| Subject | | Predicate |
|---|---|---|
| الله<br>God | (is) | أَبُونا اَلسَّماوِيّ<br>our Heavenly Father |
| اَللَّه<br>God | (is) | أَبُونَا اَلسَّمَاوِيّ<br>our Heavenly Father |
| يَسُوع اَلْمَسِيح<br>Jesus Christ | (is) | مُخَلِّصْنَا<br>our savior |
| أَنَا / نَحْنُ<br>I/we | (is) | مُبَشِّر / مُبَشِّرُون<br>missionary / missionaries |
| كِتاب مُورْمُون<br>The Book of Mormon | (is) | شِهَادَة ثَانِيَة لِيَسُوع اَلْمَسِيح<br>Another Testament of Jesus Christ |
| | (is) | أَبَدِيّ / أَبَدِيَّة<br>eternal |
| | (is) | رَحِيم<br>merciful |
| | (is) | مِن عِنْدَ الله<br>from God |

نَعَم
Yes

لَا
No

مَا؟
What?

مَنْ؟
Who?

هَلْ؟
(question word indicating a yes or no question)

---

مَنْ أَنْتُمْ؟
Who are you (Pl)?

نَحْنُ مُبَشِّرُون.
We are missionaries.

مَنْ أَنَا؟
Who am I?

أَنْتَ أَخِي! / أَنْتِ أُخْتِي!
You are my brother/my sister.

هَل أَنْتَ مُبَشِّر؟
Are you a missionary?

نَعَم، أَنا مُبَشِّر مِن كَنِيسَة يَسُوع اَلْمَسِيح لِقِدِّيسي اَلْأَيَّام اَلْأَخِيرَة.
Yes, I am a missionary from the Church of Jesus Christ of Latter-Day Saints.

# Application Activity

## Scenario

**Correcting Misunderstandings:** Your investigator Tariq has been reading in the Book of Mormon and is confused about some of what he read. Help him understand by correcting what he misunderstood.

1. **Practice:** You will work in companionships according to the following roles.

Missionary A: You will play the role of the missionary.

- Identify the misunderstanding.
- Explain the correct doctrine, and testify of its truthfulness.

Missionary B: You will play the role of Tariq, the investigator.

- Ask questions to which the answer is no.
- Actively engage in full sentences.

2. **Re-practice:** Switch roles, and repeat the activity again.

## Additional Scenario(s)

**The Godhead:** Many churches believe that God, Jesus Christ, and The Holy Ghost are one person. Your investigator Layla was told by a friend that this is what all Christians believe. Tell Layla about what Joseph Smith learned about the nature of the Godhead.

1. Teach Layla about the Godhead in your own words. Explain that this knowledge was given to us when God and Jesus Christ appeared to Joseph Smith. Then testify of the First Vision.

| | | | | |
|---|---|---|---|---|
| الله<br>God | (أَنَا)<br>I | لَسْتُ<br>I am not | لَيْسَ<br>(is not) | رَوْحاً<br>spirit |
| اَلله<br>God | (نَحْنُ)<br>we | لَسْنَا<br>We are not | | رَوْحاً<br>spirit |
| يَسُوع اَلْمَسِيح<br>Jesus Christ | (أَنْتَ)<br>you (m) | لَسْتَ<br>you (m) are not | (is,am,are,not) | جُوزِف سمِيث<br>Joseph Smith |
| أَنَا / نَحْنُ<br>I/we | (أَنْتِ)<br>you (f) | لَسْتِ<br>you (f) are not | | كَامِلاً / كَامِلَةً / كَامِلِين<br>perfect |
| اَلشَّر<br>evil | (أَنْتُم)<br>you (Pl) | لَسْتُم<br>you (Pl) | | مِن عِنْدَ الله<br>from God |
| هَذِهِ اَلْحَيَاة<br>this life | (هُوَ)<br>he | لَيْسَ<br>he is not | | أَبَدِيّ / أَبَدِيَّة<br>eternal |
| | (هِيَ)<br>she | لَيْسَت<br>she is not | | |
| | (هُمْ)<br>they | لَيْسُوا<br>they are not | | |

نَعَم
Yes

لَا
No

مَا؟
What?

مَنْ؟
Who?

هَلْ؟
(yes/no) . . . ?

---

هَلْ هَذِهِ اَلْحَيَاة أَبَدِيَّة؟
Is this life eternal?

لَا، هَذِهِ اَلْحَيَاة لَيْسَت أَبَدِيَّة. هَذِهِ اَلْحَيَاة فَانِيَة.
No, this life is not eternal. This life is temporal.

هَل الله رَوْح؟
Is God a spirit?

لَا، الله لَيْسَ رَوْحاً. الله أَبُونا اَلسَّمَاوِيّ.
No, God is not a spirit. God is our Heavenly Father.

هَل أَنْتَ جُوزِف سمِيث؟
Are you Joseph Smith?

لَا، أَنَا لَسْتُ جُوزِف سمِيث. أَنَا ....
No, I am not Joseph Smith. I am . . .

---

Function: Asking about and describing negative status.
Context: Correcting misconceptions about deity.

## Scenario

**Strengthening Members:** You are eating dinner with the Az-zawaidi family. They have been members for about five years and are one of the strongest families in the branch. They have six children. This is the first time that you and your companion have met with them. Testify of the role of the Savior and Heavenly Father in your lives.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Share your personal testimony of the role of Jesus Christ and Heavenly Father in your life.
- Ask the Az-zawaidi family to share their testimony as well.

Missionary B: You will play the role of Khaled Az-zawaidi, the father of the family.

- Actively listen and share your testimony as well.

2. **Re-practice:** Switch roles, and repeat the activity.

## Additional Scenario

**Bearing Testimony:** You and your companion are preparing for a Fast and Testimony Meeting. You are serving in a small branch and will both be expected to share your testimonies during the meeting.

1. Share your personal testimony of the Savior Jesus Christ and His Gospel.

| | |
|---|---|
| نَعَم | Yes |
| لاَ | No |
| مَا؟ | What? |
| مَاذَا؟ | What? (followed by a verb) |
| مَنْ | Who |
| هَلْ | (yes/no) . . . ? |

| | | |
|---|---|---|
| يَسُوع اَلْمَسِيح<br>Jesus Christ | (is) | مُخَلِّصِي<br>my Savior |
| يَسُوع اَلْمَسِيح<br>Jesus Christ | (is) | مُخَلِّص<br>Savior |
| الله<br>God | | خَالِق<br>creator |
| الرَّوْح القُدُس<br>The Holy Ghost | | زَمِيل / زَمِيلَة<br>companion |
| هُوَ<br>He | | صَدِيق\صَدِيقَة<br>friend |
| | | قُوَّة<br>strength |

| | |
|---|---|
| ـِي<br>my | ـهُ<br>his |
| ـنَا<br>our | ـهَا<br>her |
| ـكَ<br>your (m) | ـهُم<br>their |
| ـكِ<br>your (f) | |
| ـكُم<br>your (pl) | |

مَنْ هُوَ الله؟
Who is God?

الله خَالِقِي.
God is my creator.

مَن هُوَ يَسُوع اَلْمَسِيح؟
Who is Jesus Christ?

يَسُوع اَلْمَسِيح مُخَلِّصُنَا.
Jesus Christ is our Savior.

هَل هُوَ أَخُوكَ/كِ؟
Is he your brother?

لاَ ، هُوَ زَمِيلِي.
No, he is my companion.

هَلْ هِيَ أُخْتُكَ/كِ؟
Is she your sister?

لاَ, هِيَ زَمِيلَتِي.
No, she is my companion.

Function: Asking about and expressing possession and ownership
Context: Teaching about the character of the members of the Godhead.

# Application Activity

## Scenario

**God's Commandments:** You are meeting with a long-term investigator named Samir. He is struggling to understand why he needs to read the Book of Mormon or pray. Help him to understand why God gives us commandments.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Share your personal testimony of the scriptures and prayer.
- Explain why God gives us commandments.

Missionary B: You will play the role of Samir.

- Actively listen and ask questions.

2. **Re-practice:** Switch roles, and repeat the activity.

## Additional Scenario

**The Atonement:** You are teaching your investigator Jamiila about the Atonement of Christ.

1. Share your personal testimony of the Atonement.

2. Explain that because Jesus Christ has atoned for us, he can ask us to repent.

| الله | يُساعِد | نَا | دَائِماً |
|---|---|---|---|
| God | helps | | always |

| | |
|---|---|
| نَعَمْ | Yes |
| لاَ | No |
| مَاذَا؟ | What? (followed by a verb) |
| مَنْ | Who |
| هَلْ | (yes/no) . . . ? |
| لِمَاذَا | Why? |

| | |
|---|---|
| السَّيِّد اَلْمَسِيح | The Lord Jesus Christ |
| الله | God |
| أَنَا قَرَأْتُ كِتَاب مُورْمُون | I read the Book of Mormon |

| | |
|---|---|
| يُرِيد | wants |
| يُحِبُّ | loves |
| يَفْهَمُ | under-stands |
| كَفَّرَ عَن | atoned for |
| يُرِيد | wants |
| كُلَّ | all of |

| | | | |
|---|---|---|---|
| ـنِي | me | ـهُ | him |
| ـنَا | us | ـهَا | her |
| ـكَ | you (m) | ـهُم | them |
| ـكِ | you (f) | | |
| ـكُم | you (pl) | | |

| | |
|---|---|
| أَن نَتَبِعَ | to follow |
| جِدّاً | a lot(very) |
| لِأَنَّ | because |
| لَكِنَ | but |

| | | | |
|---|---|---|---|
| ـنِي | me | ـهُ | him |
| ـنَا | us | ـهَا | her |
| ـكَ | you (m) | ـهُم | them |
| ـكِ | you (f) | | |
| ـكُم | you (pl) | | |

| | |
|---|---|
| يَعْرِف | knows |
| يُرِيد | wants |
| أَن نَتَكَلَّم عَن | to talk about |

| | | | |
|---|---|---|---|
| ـنِي | me | ـهُ | him |
| ـنَا | us | ـهَا | her |
| ـكَ | you (m) | ـهُم | them |
| ـكِ | you (f) | | |
| ـكُم | you (pl) | | |

| | |
|---|---|
| جَيِّداً | well |
| أَن نَتُوب | to repent |

---

مَن يُحِبُّكَ جِدّاً؟
Who loves you a lot?

الله يُحِبُّنَا جِدّاً لِأَنَّهُ يَعرِفُنَا جَيِّدا.
God loves us a lot because he knows us well.

مَاذَا يُرِيد يَسُوع أَلْمَسِيح؟
What does Jesus Christ want?

يَسُوع اَلْمِسِيح يُرِيدَكُم أَنْ تَتَبِعُوهُ.
Jesus Christ wants you to follow him.

هَل قَرَأْتَ/تِ كِتَاب مُورْمُون؟
Did you read the Book of Mormon?

نَعَم، أَنَا قَرَأْتُ كِتَاب مُورْمُون كُلَّهُ
Yes, I read the Book of Mormon.

Function: Describing complex facts, including objects, reasons, and contrasts.
Context: Teaching about God's love in providing the Atonement

# Application Activity

## Scenario

**Sharing The Importance of Families:** You are teaching the Ali family about how the Gospel of Jesus Christ blesses families. The Ali family are Muslim.

**1. Practice:** You will work in groups of 3–4 missionaries according to the following roles:

Missionary A: You will play the role of the missionary.

- Ask different members of the family about how God has blessed their family.
- Explain and testify about how Jesus Christ and His gospel can further bless our families.

Missionaries B&C: You will play the role of members of the Ali family.

- Answer the missionary's questions and take an active role in the lesson.

**2. Re-practice:** Switch roles (and/or groups), and repeat the activity.

## Additional Scenario(s)

**Strengthening Less Actives:** You and your companion are preparing to visit with Rahim al-Haj who is a less active member of the church. The rest of Rahim's family are still active members. You decide that a good way to help Rahim return to activity is by helping him see how the Gospel has blessed other members of his family.

1. Prepare a set of questions to ask the four other members of Rahim's family about how the Gospel of Jesus Christ has blessed their lives. Answer these questions for yourself and be prepared to share your answers.

| | | | |
|---|---|---|---|
| اَلْعَائِلَات<br>families | إِنْجِيل اَلْمَسِيح<br>the Gospel (of Christ) | | يُبَارِك<br>Blesses |
| النَّاس<br>people | الله<br>God | ـسَاعِد<br>helps | |
| اَلْأَفْرَاد<br>individuals | يَسُوع اَلْمَسِيح<br>Jesus Christ | ـحِبّ<br>loves | |
| اَلْعَائِلَة<br>family | خطَّة اَلْخَلَاص<br>the plan of salvation | ـقَوِّي<br>strengthens | |
| اَلْأَوْلَاد<br>children | اَلْمَحَبَّة<br>love | ـبَارِك<br>blesses | |
| مَعَنَا<br>with us | الله<br>God | ـتَكَلَّم<br>speaks | |
| اَلنَّصُوص اَلْمُقَدّسَة<br>the scriptures | اَلنَّبِي<br>the Prophet | ـكْتُب<br>writes | |
| كِتَاب مُورْمُون<br>the Book of Mormon | اَلْمُبَشِّر<br>the missionary | ـقْرَأ<br>reads | |

| | |
|---|---|
| يُـ/ يَـ<br>he | أُـ/ أَـ<br>I |
| تُـ/ تَـ<br>she | نُـ / نَـ<br>we |
| يُـ(ـ)ونَ /يَـ(ـ)ونَ<br>they | تُـ/ تَـ<br>you (m) |
| | تُـ(ـ)ين/ تَـ(ـ)ينَ<br>you (f) |
| | يُـ(ـ)ونَ / تَـ(ـ)ونَ<br>you (pl) |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?

لِمَاذَا؟
Why . . . ?

كَيْفَ؟
How . . . ?

عِنْدَما
when (noninterrogative)

لِأَنَّ
because . . .

---

هَلْ يُساعِد الله عَائِلَتَكَ؟
Does God help your family?

نَعَمْ ، يُسَاعِد الله عَائِلَتِي.
Yes, God helps my family.

لِمَاذَا يُبَارِك الله اَلْعَائِلات واَلْأَفْرَاد؟
Why does God bless families and individuals?

يُبَارِك الله اَلْعَائِلَات واَلْأَفْرَاد لِأَنَّهُ يُحِبّ أَبْنَاءَهُ.
God blesses families and individuals because he loves his children.

مَن يَكْتُب النُّصُوص اَلْمُقَدَّسَة
Who writes the scriptures?

يَكْتُب اَلنَّبِي اَلنَّصُوص اَلْمُقَدَّسَة
The Prophet writes the scriptures.

## Scenario

**Prophets In Modern Times:** You are having dinner with the Fahmy family. They have questions about prophets. Teach about the Apostasy, the Restoration, and why we need prophets.

**1. Practice:** You will work in groups of 3–4 missionaries according to the following roles:

Missionaries A&B: You will play the role of the missionary.

- Teach about the Apostasy and the Restoration.
- Explain and testify about how prophets guide and direct us in modern times.

Missionaries C&D: You will play the roles of members of the Fahmy family.

- Answer the missionaries' questions and take an active role in the lesson.

**2. Re-practice:** Switch roles (and/or groups), and repeat the activity.

## Additional Scenario(s)

**The Scriptures:** You and your companion have a lesson today with Bilal, a man without any religious background. Prepare to explain to him what scriptures are and where they came from.

1. Write down several sentences explaining the scriptures. Then practice saying them with your companion.

| | | | | |
|---|---|---|---|---|
| | بِاسْم الله<br>in the name of God | يَتَكَلَّم<br>speaks | اَلنَّبِي<br>The Prophet | |
| | فِي اَلْكِتَاب اَلْمُقَدَّس<br>in the Bible | يَقْرَأ (ُون).<br>reads | اَلْمُؤْمِن<br>The believer | نَعَم<br>Yes |
| بِوَحْي مِن الله<br>through revelation from God | اَلنَّصُوص اَلْمُقَدَّسَة<br>the scriptures | يَكْتَبُون<br>write | اَلْأَنْبِيَاء<br>The prophets | لَا<br>No |
| | كِتَاب مُورْمُون<br>Book of Mormon | يَقْرَأُون<br>read | اَلْمُبَشِّرُون<br>The missionaries | مَاذَا؟<br>What? |
| | وَصَايَا الله<br>the commandments of God | يَحْفَظُون<br>keep | اَلنَّاس<br>The people | مَنْ؟<br>Who? |
| | | | | هَلْ؟<br>(yes/no) . . . ? |

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مَاذَا يَقْرَأ النَّاس؟
What do people read?

اَلنَّاس يَقْرَأُون كِتَاب مُورْمُون.
People read the Book of Mormon

هَل يَحْفَظ اَلْمُؤْمِن وَصَايَا الله؟
Do the believers keep the commandments of God?

نَعَم، يَحْفَظ اَلْمُؤْمِن وَصَايَا الله.
Yes, the believers keep the commandments of God.

بِاسْم مَن يَتَكَلَّم اَلنَّبِي؟
In whose name does the prophet speak?

يَتَكَلَّم اَلنَّبِي بِاسْم الله.
The prophet speaks in the name of God.

## Scenario

**The Book of Mormon:** Your investigator Hisham has questions about the Book of Mormon's origins. He believes that scripture is God's exact words recorded. Explain the coming forth of the Book of Mormon.

**1. Practice:** You will work in groups of 4 missionaries according to the following roles:

Missionaries A&B&C: You will play the role of the missionaries.
- Teach about the Book of Mormon and Joseph Smith.

Missionary D: You will play the role of Hisham.

- Answer the missionaries' questions and take an active role in the lesson.

**2. Re-practice:** Switch roles, and repeat the activity.

## Additional Scenario(s)

**Helping Members Share the Gospel:** You and your companion have just had dinner with Kamal, a newly baptized member. He has a friend with questions about the church but is not sure how to explain it to him.

1. One missionary will be Kamal. The other will play the missionary.
2. Tell Kamal how you tell people about the restored church and why it is important. Then, have Kamal practice teaching his friend.

| | | | | |
|---|---|---|---|---|
| | يَتبِع<br>follow | اَلنَّاس<br>people | اَلسَّيِّد اَلْمَسِيح<br>the Lord Jesus Christ | |
| نَعَم<br>Yes | تَأَسَّسَت<br>was established | كَنَائِس كَثِيرَة<br>many churches | بَعَد مَوْت اَلسَّيِّد اَلْمَسِيح<br>after the death of Christ | |
| لَا<br>No | كَتَبَ<br>wrote | اَلْأَنْبِيَاء<br>The prophets | اَلنُّصُوص اَلْمُقَدَّسَة<br>the scriptures | بِوَحْي مِن الله<br>through revelation from God |
| مَاذَا؟<br>What? | يَقْرَأ<br>read | اَلْمُبَشِّرُون<br>missionaries | كِتَاب مُورْمُون<br>the Book of Mormon | |
| مَنْ؟<br>Who? | يَحْفَظ<br>keep | اَلنَّاس<br>people | وَصَايَا الله<br>the commandments of God | |
| هَلْ؟<br>(yes/no) . . . ? | يُحِبّ<br>love | اَلسَّيِّد اَلْمَسِيح<br>The Lord Jesus Christ | اَلْخَيْر<br>the good | |

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مَاذَا يَقْرَأ النَّاس؟
What do people read?

يَقْرَأ اَلنَّاس اَلنُّصُوص اَلْمُقَدَّسَة.
People read the holy scriptures.

كَيْفَ كَتَبَ اَلْأَنْبِيَاء اَلنُّصُوص اَلْمُقَدَّسَة؟
How did the prophets write the scriptures?

كَتَبَ اَلْأَنْبِيَاء اَلنُّصُوص اَلْمُقَدَّسَة بِوَحْي مِن الله.
Prophets wrote the holy scriptures by revelation.

هَل يُحِبّ اَلسَّيِّد اَلْمَسِيح اَلشَّر؟
Does the Lord Christ love evil?

لَا، اَلسَّيِّد اَلْمَسِيح لَا يُحِبّ اَلشَّر. هُوَ يُحِبّ اَلْخَيْر.
No, the Lord Christ does not love evil. He loves good.

Function: Describing actions and events.
Context: Origins of the Book of Mormon.

# Application Activity

## Scenario

**The Word of Wisdom:** Last week, you set a baptismal date with your investigator Layla. She knows that you do not drink tea for religious reasons and wishes to know more now. Teach her the Word of Wisdom.

**1. Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.
- Teach Layla the Word of Wisdom.
- Commit her to live it after her baptism.

Missionary B: You will play the role of Layla.
- Answer the missionary's questions, and take an active role in the lesson.

**2. Re-practice:** Switch roles ,and repeat the activity.

## Additional Scenario(s)

**The Power of Prayer:** You are meeting with the Awny family. The Awny family has been inactive for several months. You are impressed to teach them about the importance of daily prayers as a family.

1. Pair up with another companionship. One companionship will teach, while the other will be the Awny family.

2. Teach the Awny family about prayer and why is it important.

3. Explain why we pray as a family.

| | | | |
|---|---|---|---|
| | اَلشَّيْطَان<br>Satan | لَا يُسَاعِد<br>Does not help | اَلْبَشِر<br>People (humans) |
| نَعَم<br>Yes | الله<br>God | لَا يُحِبّ<br>does not like | اَلذُّنُوب<br>sins |
| لَا<br>No | نَحْنُ<br>we | لَا نَشْرَب<br>do not drink | اَلْخَمْر<br>alcohol |
| مَاذَا؟<br>What? | لَا يُؤْمِن<br>do not believe | بَعَض اَلنَّاس<br>some people | بِالْمَسِيح<br>in Christ |
| مَنْ؟<br>Who? | أَنَا<br>I | لَا أَدْخِن<br>do not smoke | |
| هَلْ؟<br>(yes/no) . . . ? | | | |

---

هَل يُحِبّ اَلشَّيْطَان اَلْبَشِر؟
Does Satan love people?

لَا ، اَلشَّيْطَان لَا يُحِبّ اَلْبَشِر.
No, Satan does not love people.

هَل يُؤْمِن كُلُّ اَلنَّاس بِالْمَسِيح؟
Do all people believe in Christ?

لَا، بَعَض اَلنَّاس لَا يُؤْمِنُون بِالْمَسِيح
No, some people do not believe in Christ.

هَل تَدْخِنُونَ؟
Do you (pl.) smoke?

لَا، نَحْنُ لَا نَدْخِن.
No, we don’t smoke.

Function: Negating present action.
Context: Teaching about the Word of Wisdom

**What does Definite, Indefinite, and Possession mean?**

- We use these terms in English to talk about specific and inspecific objects. In English, we use "the" or a possessive pronoun before the noun to make it definite. If it is indefinite, it will have "a/an" before it, or nothing before it if the noun is plural.

| For example: | Indefinite | A book | An apple | Churches |
|---|---|---|---|---|
| | Definite | The book | His apple | The churches |

**How does Arabic use Definite, Indefinite, and Possession?**

- Arabic uses these principles similar to the way we use them in English. A word is made definite by attaching an ال to the beginning of a noun or by adding a possessive pronoun to the end of the word, as well as if it is a name or the first part of a genitive connection (Idaafa). A word is indefinite if it has neither an "ال" nor a possessive pronoun attached to the word, is not a name, and is not followed by another noun forming a genitive connection. For example:

| | | | | |
|---|---|---|---|---|
| أَتْلَانْتَا | مُحَمَّد | رَوْحُهُ | اَلْكِتَاب | **Definite** |
| Atlanta | Mohammad | his spirit | the book | |
| | | رَوْح | كِتَاب | **Indefinite** |
| | | a spirit | a book | |

- Arabic differs from English in that adjectives in noun adjective-phrases also agree in definiteness. However, adjectives just show their definiteness with an ال before the adjective and do not take possessive pronouns

| For example | **English** | **Arabic** | **Direct Translation** |
|---|---|---|---|
| | *the holy book (The bible)* | اَلْكِتَاب اَلْمُقَدَّس | the book the holy |
| | *His great love* | حُبُّهُ اَلْعَظِيم | his love the great |

Finally, Arabic usually uses a definite noun to refer to abstract ideas, while English uses indefinite nouns. As a rule of thumb, use the definite article with words in Arabic as the default. A word is usually only indefinite for a specific reason.

| For example: | English | Arabic |
|---|---|---|
| | He that feareth is not made perfect in love. | مَن خَافَ فَلَم يَكْتَمِل في المَحَبَّة |

---

A. Identify whether the following nouns and phrases are definite or indefinite.

| | |
|---|---|
| الحَيَاة الأَبَدِيَّة | الكُتُب المُقَدَّسَة |
| جَسَد فَانِي | شَهَادَتُهُ الثَّانِيَة |
| المَوْت الرَّوْحِي | سِجِلّ صَحِيح |

B. Translate the following phrases into Arabic.

| | |
|---|---|
| a mortal body | the original church |
| the eternal plan | the Holy Priesthood |
| eternal happiness | complete happiness |

# Application Activity

## Scenario

**God is Our Loving Heavenly Father:** You are teaching Rafi about a loving Heavenly Father that cares for him as an individual.

1. **Practice:** You will work as a companionship to practice noun adjective agreement while teaching about our loving Heavenly Father.

Missionary A: You will play the role of the missionary.

- Explain that Heavenly Father is our loving father, and share some other characteristics of God and His church.

Missionary B: You will play the role of Rafi.

- Listen actively to the missionary and ask questions about the character of God and His church.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Give an Outline:** You are about to teach two new Christian investigators you have never taught before about our Heavenly Father.

1. One missionary will be the missionary and explain different attributes of our Heavenly Father.

2. The other missionary will be one of the investigators. Explain what you believe about God's attributes and have an appropriate discussion.



Receptive Skill: Listening
Productive Skill: Speaking

| | | |
|---|---|---|
| أَبُونَا<br>Our Father | اَلسَّماوِيّ<br>the heavenly | أَبَدِيّ<br>eternal |
| إِنْجِيل اَلْمَسِيح<br>The Gospel | اَلْمُسْتَعَاد<br>the restored | أَبَدِيّ<br>eternal |
| أَبُونَا<br>Our Father | اَلسَّمَاوِيّ<br>the heavenly | مُحِبّ<br>loving |
| خَطَّة اَلْخَلَاص<br>The Plan of Salvation | اَلْأَبَدِيّ<br>the eternal | رَحِيم<br>merciful |
| | اَلْعَظِيم<br>the great | مَجْهُول<br>unknown |
| | اَلْأَصْلِيّ<br>the original | مَعْرُوف<br>known |

| | |
|---|---|
| | (مُذَكَّر)<br>(Masculine) |
| ـة | (مُؤَنَّث)<br>(Feminine, Nonhuman Plural) |
| ـين | (جَمْع)<br>(Human Plural) |

| | |
|---|---|
| | (مُذَكَّر)<br>(Masculine) |
| ـة | (مُؤَنَّث)<br>(Feminine, Nonhuman Plural) |
| ـين | (جَمْع)<br>(Human Plural) |

نَعَم
Yes

لَا
No

مَا؟
What?

مَنْ
Who

هَلْ
(yes/no) . . . ?

بِسَبَب
because of

هَلْ إِنْجِيل اَلْمَسِيح اَلْمُسْتَعَاد أَبَدِيّ؟
Is the restored gospel of Christ eternal?

نَعَم ، إِنْجِيل اَلْمَسِيح اَلْمُسْتَعَاد أَبَدِيّ
Yes, the restored gospel of Christ is eternal.

هل أَبُونا اَلسَّماوِيّ مُحِبّ؟
Is our Heavenly Father loving?

نَعَم ، أَبُونا اَلسَّماوِيّ مُحِبّ.
Yes, our Heavenly Father is loving.

هل خَطَّة اَلْخَلَاص اَلْعَظِيمَة مَجْهُولَة؟
Is the great plan of salvation unknown?

لَا ،خَطَّة اَلْخَلَاص اَلْعَظِيمَة لَيْسَت مَجْهُولَة. هِيَ مَعْرُوفَة.
No, the great plan of salvation is not unknown, it is known.

Function: Asking about and describing objects, people and their characteristics
Context: The attributes of God and his plan

# Application Activity

## Scenario

**Teaching the Restoration:** You and your companion are teaching a less-active member named Abdullah. He says he has never heard of the Book of Mormon before.

1. **Practice:** You will work in companionships according to the following roles.

Companionship A: You will play the role of the missionaries.

- Give a brief history of the Book of Mormon and where it came from.
- Testify of the Book of Mormon and Joseph Smith.

Missionary B: You will play the role of Abdullah.

- Listen to the lesson and ask questions about Joseph Smith.

2. **Re-practice:** Switch roles (and/or groups), and repeat the practice activity.

## Additional Scenario(s)

**How to Begin Teaching:** At the beginning of a first appointment, a potential investigator named Sayeed asks questions about the investigation process. Explain to him the lessons you will teach and the process by which you will help him be baptized.

1. One missionary will be the missionary. Outline the various lessons you will teach, the commitments you will help Sayeed keep, and the process of joining the church through baptism.

2. The other missionary will be Sayeed. Ask specific questions about the teaching process.

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?
(verbal sentence)

مَا؟
What . . . ?
(nominal sentence)

لِمَاذَا؟
Why . . . ?

لِأَنَّ
because...

بِسَبَب
because of . . .

| نَبِي اللهِ<br>The Prophet of God | الله<br>God | نَبِي<br>Prophet |
|---|---|---|
| كِتَاب مُورْمُون<br>The Book of Mormon | مُورْمُون<br>Mormon | كِتَاب<br>Book |
| كَنِيسَة الله<br>The Church of God | الله<br>God | كَنِيسَة<br>Church |
| اِسْم اَلْمَلَاك<br>The name of the angel | اَلْمَلَاك<br>The angel | اِسْمِ<br>Name |
| سِجِلّ يَسُوع اَلْمَسِيح<br>The record/account of Jesus Christ | يَسُوع الْمَسِيح<br>Jesus Christ | سِجِلّ<br>Record/Account |
| سُكَّان أَمْرِيكَا<br>The inhabitants of America | أَمْرِيكَا<br>America | سُكَّان<br>Inhabitants |
| رَوْح النُّبُوَة<br>The Spirit of Prophecy | اَلنُّبُوَة<br>Prophecy | رَوْح<br>Spirit |
| خَطَّة اَلْخَلَاص<br>The Plan of Salvation | اَلْخَلَّاص<br>Salvation | خَطَّة<br>Plan |

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مَنْ أَعْطَى كِتَاب مُورْمُون لَلنَّبِي جُوزِف سمِيث؟
Who gave the Book of Mormon to the Prophet Joseph Smith?

أَعْطَى اَلْمَلَاك مُورُونِي كِتَاب مُورْمُون لِلنَّبِي جُوزِف سمِيث.
The Angel Moroni gave the Book of Mormon to the Prophet Joseph Smith.

مَا هُوَ كِتَاب مُورْمُون؟
What is the Book of Mormon?

كِتَاب مُورْمُون سِجِلّ يَحْتَوِي عَلَى إِنْجِيل يَسُوع اَلْمَسِيح.
The Book of Mormon is a record which contains the Gospel of Jesus Christ.

هَل كَتَبَ جُوزِف سمِيث كِتَاب مُورْمُون؟
Did Joseph Smith write the Book of Mormon?

لَا لَم يَكْتُب جُوزَف سمِيث كِتَاب مُورْمُون بِل تَرْجَمَهُ.
No, Joseph Smith did not write the Book of Mormon, rather he translated  it.

# Application Activity

## Scenario

**Following Up:** You and your companion have been teaching a man Khaled for some time. He is Muslim and does not understand the role of Jesus Christ as our Savior. You need to teach the meaning of the Atonement and Christ's ministry on the earth.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Share briefly about Jesus Christ's life and ministry.
- Explain what Christ's life was like and His purpose on the earth.
- Testify of Christ's divinity to Khaled.

Missionary B: You will play the role of Khaled.

- Answer the missionary's questions and take an active role in the lesson.

2. **Re-practice:** Switch roles (and/or groups), and repeat the practice activity.

## Additional Scenario(s)

**Finding**: As you are talking to people on the street, you come across a person who is a Muslim. After this person tells you what they believe about Jesus Christ, you feel prompted to testify of His love to them.

1. One missionary will be the Muslim on the street. Say what you believe about Jesus and then listen carefully to the missionary and consider what he is saying.

2. The other missionary will be the missionary. Share what you believe, but remember to avoid Islamic blasphemies in public settings, such as saying Christ is the Son of God. Try to invite the Spirit, and invite them to learn about Jesus Christ.

| اِتَّبَعَ<br>Followed | | اَلنَّبِي<br>the Prophet | مِثَال اَلْمُخَلِّص<br>the example of the Savior |
|---|---|---|---|
| رَفَضَ<br>Rejected | | اَلنَّاس<br>the people | اَلرَّوْح اَلْقُدُس<br>the Holy Ghost |
| عَلَّمَ<br>(he) taught | | يَسُوع اَلْمَسِيح<br>Jesus Christ | اَلنَّاس اَلْإِنْجِيل<br>the people the Gospel |
| تَأَسَّسَ<br>Was establlished | | كَنِيسَة الله عَلَى<br>the Church of God | حُبّ الله<br>the love of God |
| حَفِظَ<br>kept | | | اَلنُّصُوص اَلْمُقَدَّسَة<br>the holy scriptures |
| كَتَبَ<br>Wrote | | | اَلْحَقِيقة<br>the truth |
| | | | وَصَايَا الله<br>the commandments of God |

| | |
|---|---|
| ـتُ<br>I | ـَ<br>he |
| ـنا<br>we | ـَت<br>she |
| ـتَ<br>you (m) | ـوا<br>they |
| ـتِ<br>you (f) | |
| ـتُم<br>you (pl) | |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?

مَن؟
Who . . . ?

لأَنَّ
because it . . .

هَل عَلَّمَ يَسُوع اَلْمَسِيح اَلنَّاس الإِنْجِيل؟
Did Jesus Christ teach the people the Gospel?

نَعَم ، يَسُوع اَلْمَسِيح عَلَّم اَلنَّاس الإِنْجِيل.
Yes, Jesus Christ taught the people the Gospel.

مَن كَتَبَ اَلنُّصُوص اَلْمُقَدَّسَة
Who wrote the holy scriptures?

اَلْأَنْبِيَاء كَتَبُوا اَلنُّصُوص اَلْمُقَدَّسَة.
Prophets wrote the holy scriptures.

هَل اِتبَعَ اَلنَّاس وَصَايَا الله؟
Did the people follow the commandments of God?

لَا ، لَمْ يَتَّبِع اَلنَّاس وَصَايَا الله.
No, the people didn't follow the commandments of God

Function: Asking about and describing past actions and events
Context: Jesus Christ's Earthly Ministry

# Conceptual Practice: Other Past Tense Forms

**Verbs With Mediary و Or ي In The Root:**

Verbs with a mediary و or ي replace the و or the ي from the present tense with an ا in the past tense for third person conjugations.

| | | | |
|---|---|---|---|
| قَالُوا | قَالَت | قَالَ | يَقُول |
| They said | She said | He said | He says |
| بَاعُوا | بَاعَت | بَاعَ | يَبِيع |
| They sold | She sold | He sold | He sells |

In the first and second person, the و is removed, leaving the preceding ـُ. If it is a ي, it is removed leaving the preceding ـِ.

| | | | | | |
|---|---|---|---|---|---|
| قُلْتُم | قُلْتِ | قُلْتَ | قُلْنَا | قُلْتُ | يَقُول |
| You (pl. ) said | You (f.) said | You(m.) said | We said | I said | He says |
| بِعْتُم | بِعْتِ | بِعْتَ | بِعْنَا | بِعْتُ | يَبِيع |
| You (pl.) sold | You (f.) sold | You sold(m.) | We sold | I sold | You sell |

**To Want:**

The verb يُرِيد follows a pattern very similar to that of يَبِيع, however, like يُحِبّ, because it begins with a ـُ, the past tense has a أ at the beginning and the middle consonant takes a ـَ.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| أَرَادُوا | أَرَادَت | أَرَادَ | أَرَدْتُم | أَرَدْتِ | أَرَدتَ | أَرَدْنَا | أَرَدْتُ | يُرِيد |
| They wanted | She wanted | He wanted | You (pl.) wanted | You(f.) wanted | You(m.) wanted | We wanted | I wanted | He wants |

**Remember**:
This list is not a comprehensive list of verb forms. There are other patterns you will encounter. This is simply a starting point from which to learn words.

**Convert the following sentences to past tense:**

أَنَا أُحِبّ أَنْ أَكُون فِي اَلسوُّدَان

اللہ يُعطِي اَلْوَصَايَا

اَلسُوبَر مَارْكِت يَبِيع اَلتُّفَّاح.

زَمِيلَتِي تَقُول اَلْحَقِيقَة.

نَحْنُ نُحِبّ أَنْ نَقْرَأ

هُمْ يُصَلُّون فِي اَلْكَنِيسَة

**Verbs With Double Consonants In The Root:**

Verbs with a double consonant in the root keep the double consonant in the third person past tense.

| | | | |
|---|---|---|---|
| رَدُّوا | رَدَّت | رَدَّ | يَرُدّ |
| They responded | She responded | He responded | He responds |

However, for the first and second person, the double consonant is separated by a ـَ

| | | | | | |
|---|---|---|---|---|---|
| رَدَدْتُم | رَدَدْتِ | رَدَدْتَ | رَدَدْنَا | رَدَدْتُ | يَرُدّ |
| You (pl. ) responded | You (f.) responded | You (m.) responded | We responded | I responded | He responds |

**To Like/Love:**

The verb يُحِبّ follows a pattern very similar to that of يَرُدّ, however, because يُحِبّ begins with a ـُ, the past tense has a أ at the beginning. Note: يُحِبّ means both to like and to love.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| أَحَبُّوا | أَحَبَّت | أَحَبَّ | أَحبَبْتُم | أَحبَبْتِ | أَحبَبْتَ | أَحبَبْنَا | أَحبَبْتُ | يُحِبّ |
| They wanted | She wanted | He wanted | You(pl.) wanted | You(f.) wanted | You(m.) wanted | We wanted | I wanted | He wants |

**Verbs That End With ي In The Root:**

In the third person singular, the ي is replaced by a ى for masculine or ـَ for feminine. Like in the present tense, there is no ي present in the third person plural past tense.

| | | | |
|---|---|---|---|
| صَلُّوا | صَلَّت | صَلَّى | يُصَلِّي |
| They prayed | She prayed | He prayed | He prays |
| أَعْطُوا | أَعْطَت | أَعْطَى | يُعطِي |
| They gave | She gave | He gave | He gives |

In the first and second, the ي carries a ـْ and is preceded by a ـَ. Note that this means it will not be spoken as a long vowel.

| | | | | | |
|---|---|---|---|---|---|
| صَلَّيْتُم | صَلَّيْتِ | صَلَّيْتَ | صَلَّيْنَا | صَلَّيْتُ | يُصَلِّي |
| You (pl.) prayed | You (f.) prayed | You (m.) prayed | We prayed | I prayed | He prays |
| أَعْطَيْتُم | أَعْطَيْتِ | أَعْطَيْتَ | أَعْطَيْنَا | أَعْطَيْتُ | يُعطِي |
| You (pl.) gave | You (f.) gave | You (m.) gave | We gave | I gave | He gives |

# Application Activity

## Scenario

**Learning At Church:** You and your companion are meeting with Abdullah, an investigator you found recently. He asks you what you did on Sunday. Tell him you attended church and learned about Pre-mortal life, then teach him what that means.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Share briefly about Sunday meetings and the church.
- Teach about the Pre-mortal life and why we came to Earth.
- Testify of God's plan for us.

Missionary B: You will play the role of Abdullah.

- Ask where the missionaries were Sunday.
- Actively participate and listen to the missionaries.

2. **Re-practice:** Switch roles (and/or groups), and repeat the practice activity.

## Additional Scenario(s)

**Finding Through Members**: The Elder's Quorum president has invited you to give a weekly report about your activities during Priesthood in order to motivate members to do missionary work. Prepare a few sentences describing the successes you've had in the past week.

1. Write down a few sentences about what you and your companion did in the last week.

| | | | | |
|---|---|---|---|---|
| اَلْيَوْم<br>today | إِلَى اَلْكَنِيسَة<br>to church | صَدِيقِنَا<br>our friend | أَتَى<br>Came | نَعَم<br>Yes |
| دَائِماً<br>always | يَجِب أَنْ نَفْعَل اَلْخَيْر<br>need to do our best | اَلْمَسِيح أَنَّنَا<br>Christ (that we) | قَالَ<br>Said | لَا<br>No |
| | أَنَّهُ يُحِبُّنَا<br>that he loves us | | | مَاذَا؟<br>What . . . ? |
| | أَنَّ يَكُون لَنَا أَجْسَام<br>us to have bodies | الله<br>God | أَرَاد<br>Wanted | مَن؟<br>Who . . . ? |
| | نَأْتِي إِلَى اَلْأَرْض<br>we come to earth | | | هَلْ<br>(yes/no) . . . ? |
| بِالْأَمْس<br>yesterday | | صَدِيقَنَا<br>our friend | زُرْنَا<br>We visited | |
| كَثِيراً<br>a lot | | اَلْيَوْم<br>today | صَلَيْتُ<br>I prayed | |
| | يَتَكَلَّم مَعَ الله<br>talking with God | اَلنَّبِي مُوسَى<br>the prophet Moses | كَانَ<br>Was | |

---

مَاذَا قَالَ اَلسَّيِّد اَلْمَسِيح؟
What did Christ say?

قَالَ اَلسَّيِّد اَلْمَسِيح أَنَّهُ يُحِبُّنَا.
Christ said he loves us.

مَنْ زُرْتُم اَلْيَوْم؟
Where did you visit today?

نَحْنُ زُرْنَا صَدِيقَنَا اَلْيَوْم.
We visited our friend today.

هَل كَانَ اَلنَّبِي مُوسَى يَتَكَلَّم مَعَ الله؟
Was the prophet Moses talking with God?

نَعَم، كَانَ اَلنَّبِي مُوسَى يَتَكَلَّم مَعَ الله.
Yes, the prophet Moses was talking with God.

# Application Activity

## Scenario

**The Life of the Prophet:** You and your companion are teaching a man named Eliya. He wants to know more about the life of Joseph Smith.

1. **Practice:** You will work in companionships according to the following roles, focusing on using the past tense:

Missionary A: You will play the role of the missionary.
- Teach about Joseph Smith and how he became a prophet.
- Testify that God called Joseph Smith to speak in his name.

Missionary B: You will play the role of Eliya.
- Ask questions, and take an active role in the lesson.

2. **Re-practice:** Switch roles (and/or groups), and repeat the practice activity.

## Additional Scenario(s)

**Church Attendance**: Your investigator Ahmed is nervous about attending church. He has never attended a church service and asks you what you did this week. Tell him what happened while you were at church this week.

1. One missionary will be Ahmed. Ask questions actively about what happened.

2. The other missionary will be the missionary. Share what happens in church and what you personally learned.

| Question words | Subject | Verb | Verb (3rd person) | Predicate | Extra |
|---|---|---|---|---|---|
| نَعَم<br>Yes | أَخِي<br>My brother | كَانَ<br>was | | مُبَشِّراً فِي أُورُوبَا<br>a missionary in Europe | |
| لَا<br>No | نَحْنُ<br>We | كُنْتُ<br>I was | كَانَ<br>he was | أَرْوَاحاً<br>Spirits | قَبْلَ ذَلِكَ<br>before that (earlier) |
| هَلْ<br>(yes/no) . . . ? | كِتَاب مُورْمُون<br>Book of Mormon | كُنَّا<br>we were | كَانَتْ<br>she was | مَكْتُوباً عَلَى أَلْوَاح<br>written on plates | |
| مَاذَا؟<br>What . . . ? | هَذِهِ اَلْآيَة<br>This verse | كُنْتَ<br>you (m) were | كَانُوا<br>they was | مِن اَلْكِتَاب اَلْمُقَدِّس<br>from the Bible | |
| مَن؟<br>Who . . . ? | أَنَا<br>I | كُنْتِ<br>you (f) were | | فِي اَلْكَنِيسَة<br>in the church | اَلْيَوْم<br>today |
| أَيْنَ؟<br>Where? | جُوزِف سمِيث<br>Joseph Smith | كُنْتُم<br>you (pl) were | | صَبِياً<br>a boy | يُرِيد أَن يَعْرِف اَلْحَقِيقَة<br>wants to know the truth |

مَن كَانَ جُوزِف سمِيث؟
Who was Joseph Smith?

جُوزَف سمِيث كَانَ صَبِياً يُرِيد أَن يَعْرِف اَلْحَقِيقَة.
Joseph Smith was a boy who wanted to know the truth.

هَل كَانَت هَذِهِ اَلْآيَة مِن كِتَاب مُورْمُون؟
Was this verse from the Book of Mormon?

لَا ، هَذِهِ اَلْآيَة كَانَت مِن اَلْكِتَاب اَلْمُقَدِّس.
No, this verse was from the Bible

أَيْنَ كُنْتَ/تِ اَلْيَوْم؟
Where were you (m/f) today?

أَنَا كُنْتُ فِي اَلْكَنِيسَة اَلْيَوْم.
I was in the church today.

Function: Describing objects and people in the past.
Context: Telling the story of Joseph Smith.

# Conceptual Practice: Negation:

### Negation of Present Tense:

As previously established, to negate the present tense, the verb is simply preceded by لَا

الله لَا يُحِبّ اَلذُّنُوب

### Negation of Past Tense:

To negate the past tense, the conjugated present tense verb is used and preceded by لَم. With لَم the verb now has a past tense meaning. In the third person plural the ن is replaced by an ا. In the second person singular feminine, the ن is dropped.

أَنْتِ لَم تَذْهَبِي إِلَى اَلْكَنِيسَة!

لَم يَقْرَأُوا كِتَاب مُورْمُون.

In addition, any verbs containing a و or ي as a long vowel in the root which shows in the present tense, loses said و/ي after لَم. The only exception is the third person plural, where the only change is replacing the ending ن with an ا.

| | |
|---|---|
| Present Tense: "يَقُول" | يُرِيد |
| Negated Present: "لَا يَقُول" | لَا يُرِيد |
| Past Tense: "قَالَ" | أَرَاد |
| Negated Past: "لَم يَقُل" | لَم يَرِد |

### Negation of Future Tense:

To negate the future tense, the conjugated present tense verb is used and preceded by لَن. With لَن, the verb now has a future tense meaning.

لِمَاذَا لَن تَذْهَبِي إِلَى اَلْكَنِيسَة؟

**Negate the following sentences:**

| | | |
|---|---|---|
| أُحِبّ هَذَا اَلْكِتَاب | هُوَ كَتَبَ لَكَ | أَنَا سَأَذْهَب إِلَى بَيْتِي |
| نَحْنُ نَتَعَلَّم اَللَّهْجَة | أَنْتِ كُنْتِ فِي اَلْكَنِيسَة | أَنَا سَأَقْرَأ كِتَاب مُورْمُون |

# Application Activity

## Scenario

**Following Up:** You and your companion are teaching an investigator named Ibrahim. In your appointment with him you learn that Ibrahim has not been keeping commitments.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Ask Ibrahim whether or not he has been keeping commitments, such as reading the Book of Mormon, praying, and attending church.
- Ask Ibrahim why he did not keep these commitments.
- Bear testimony of the blessings of keeping commitments, such as reading the Book of Mormon, praying, and attending church.

Missionary B: You will play the role of Ibrahim.

- Answer the missionary's question, and talk about why you did not keep commitments.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Give an Outline**: You are preparing to teach a Gospel Principles class on the Great Apostasy. Many of the people who are attending your class are progressing investigators who are familiar with the Great Apostasy.

1. One missionary will be teaching the class. Prepare a simple outline of the Great Apostasy. Include what people of the church did and did not do and how that led to the events of the Great Apostasy.

2. The other missionary will be a progressing investigator. Listen to the lesson and ask appropriate questions.

| | | | | | | |
|---|---|---|---|---|---|---|
| اَلنَّبِي<br>to the prophet | إِلَى<br>(يَسْتَمِع إِلَى) | اَلْبَشَرِيَّة<br>mankind | ـسْتَمِعْ<br>listen to | | | لَمْ<br>did not |
| اَلْوَصَايَا<br>the commandments | | أَبْنَاء الله<br>children of God | ـحْفَظْ<br>keep | يـَ<br>he | أَ<br>I | لَمْ<br>did not |
| اَلْإِنْجِيل<br>the Gospel | | أَعْضَاء اَلْكَنِيسَة<br>members of the church | ـقْبَلْ<br>accept | تـَ<br>she | نـَ<br>we | |
| كَهَنُوت الله<br>the Priesthood of God | | اَلرِّجَال<br>men | ـسْتَخْدِم<br>use | يـَ(ـ)وا<br>they (plural) | تـَ<br>you (m) | |
| كَفَّارَة يَسُوع اَلْمَسِيح<br>the Atonement of Jesus Christ | | | ـسْتَمِعْ إِلَى<br>listen to | | تـَ(ـ)ي<br>you (f) | |
| اَلرَّسُول<br>apostle | | | | | تـَ(ـ)وا<br>you (pl) | |
| اَلْكَفَّارَة<br>the Atonement | | اَلنَّاس<br>people | يَتَبِع<br>follow | | | |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?

لماذا؟
Why . . . ?

لأنّ
because it . . .

---

هَلْ اِتَبَع أَعْضَاء اَلْكَنِيسَة إِنْجِيل يَسُوع اَلْمَسِيح؟
Did members of the church follow the Gospel of Jesus Christ?

لَا، لَم يَتَبِعْ أَعْضَاء اَلْكَنِيسَة إِنْجِيل يَسُوع اَلْمَسِيح.
No, members of the church did not follow the Gospel of Jesus Christ.

هل قَبِلَ اَلنَّاس اَلْكَفَّارة؟
Did the people accept the Atonement?

لَا، لَمْ يَقْبَل النَّاس اَلْكَفَّارَة.
No, the people did not accept the Atonement.

هَلْ اِسْتَخْدَم أَعْضَاء اَلْكَنِيسَة كَهَنُوت الله؟
Did members of the church use the Priesthood of God?

لَا، لَمْ يَسْتَخْدِم أَعْضَاء اَلْكَنِيسَة كَهَنُوت الله.
No, members of the church did not use the Priesthood of God.

Function: Negating past actions and events
Context: The Savior’s Earthly Ministry and the Apostasy

## Scenario

**Knowing For Yourself:** Your investigator Faris has many questions about the Plan of Salvation.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Answer Faris' questions.
- Testify of the Atonement and God's love.

Missionary B: You will play the role of Faris.

- Ask questions about the Plan of Salvation, such as why the people didn't keep the commandments or what Christ was doing while on the Earth.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Give an Outline**: You and your companion have been asked to teach about the Plan of Salvation at the next district meeting.

1. One missionary will be teaching the class. Prepare a simple outline of the Plan of Salvation. Include what people did and didn't do that lead to the coming forth of the Book of Mormon and the restoration of the Church of Christ.

2. The other missionary will be part of the district. Listen to the lesson and provide appropriate questions or comments.

| نَحْنُ<br>We | كُنَّا<br>were | نَعِيش<br>living | مَعَ الله<br>with God | قَبْلَ هَذِهِ اَلْحَيَاة<br>before this life |
|---|---|---|---|---|
| آدَم وَ حَوَّاء<br>Adam and Eve | كَانُوا<br>were | | أَوَّل نَاس<br>first people | عَلَى اَلْأَرْض.<br>on Earth |
| اَلنَّاس<br>The people | كَانُوا<br>were | يَكْتُبُون<br>writing | تَارِيخَهُم<br>their record | عَلَى أَلْوَاح.<br>on plates |
| اَلنَّبِي مُوسَى<br>The prophet Moses | كَانَ<br>was | يَتَكَلَّم<br>speaking | مَعَ الله<br>with God | |
| يَسُوع اَلْمَسِيح<br>Jesus Christ | كَانَ<br>was | يُعَلِّم<br>teaching | النَّاس إِنْجِيلَهُ فِي اَلْقُدْس<br>the people his Gospel in Jerusalem | |
| اَلنَّاس<br>The people | لَم يَكُونُو<br>were not | يَحْفَظون<br>keeping | وَصَايَا<br>the commandments | الله<br>of God |
| أَنَا<br>I | كُنْتُ<br>was | أَشْعُر بِالرَّوْح اَلْقُدُس<br>feeling the Holy Spirit | عِنْدَمَا كُنْتُ أُصَلِّي<br>when I was praying | |

نَعَم
Yes

لَا
No

مَاذَا؟
What?

مَنْ؟
Who?

هَلْ؟
(yes/no) . . . ?

---

مَاذَا كَانَ يَكْتُب اَلنَّاس عَلَى أَلْوَاح؟
What were the people writing on plates?

اَلنَّاس كَانُوا يَكْتُبُون تَارِيخَهُم عَلَى أَلْوَاح.
People were writing their record on plates.

مَعَ مَن كَانَ اَلنَّبِي مُوسَى يَتَكَلَّم؟
With whom was the prophet Moses speaking?

اَلنَّبِي مُوسَى كَانَ يَتَكَلَّم مَعَ الله.
The prophet Moses was speaking with God.

هَلْ كُنَّا نَعِيش مَعَ الله قَبْلَ هَذِهِ اَلْحَيَاة؟
Were we living with God before this life?

نَعَم، نَحْنُ كُنَّا نَعِيش مَعَ الله قَبْلَ هَذِهِ اَلْحَيَاة.
Yes, we were living with God before this life.

Function: Describing continuous actions in the past.
Context: Teaching the Plan of Salvation

# Application Activity

## Scenario

**Teaching Families:** You and your companion are teaching the Saud family. When praying to know what to teach, you were prompted to teach about our life on earth.

1. **Practice:** You will work in companionships according to the following roles:

Companionship A: You will play the role of the missionaries.

- Share what types of experiences we have during our mortal lives.
- Explain what everyone must do to recieve eternal life.
- Testify of the role of the Atonement in our life on earth.

Companionship B: You will play the role of a member of the Saud family:

- Answer the missionaries' questions, and take an active role in the lesson.

2. **Re-practice:** Switch roles, and re-practice as different members of the Saud family.

## Additional Scenario(s)

**Bear Testimony:** Many times you will be asked to bear testimony about the purpose of life and some of the experiences everyone will go through. Prepare a brief testimony about the purpose of life and our role in it.

1. One of you will be the missionary. Share your testimony of the purpose of life and the goal of life's experiences.

2. The other missionary will be an investigator. Listen carefully and ask simple questions about the missionary's testimony.



Receptive Skill: Listening
Productive Skill: Speaking

# Future Tense Conjugations

| سَوْفَ<br>Will | يَعِيش<br>live | أَبْنَاء الله<br>Children of God | | حَيَاة أَبَدِيَّة<br>an eternal life |
|---|---|---|---|---|
| سَوْفَ\سَـ<br>Will | جَرِّب<br>experience | هُوَ<br>he | | اَلْمَوْت اَلْجَسَدِيّ<br>physical death |
| | شْعُر<br>feel | اَلْعَائِلَة<br>the family | بِـ<br>(يَشْعُر بِـ) | اَلْمَوْت اَلرَّوْحِيّ<br>spiritual death |
| | تُوب<br>repent | أَنْتَ<br>you (m) | | جَسَد كَامِل<br>immortal body |
| | حْصُل<br>obtain | أَنْتِ<br>you (f) | عَلَى<br>(يَحْصُل عَلَى) | كَفَّارَة يَسُوع اَلْمَسِيح<br>the Atonement of Jesus Christ |
| | | | | اَلسَّعَادَة<br>happiness |
| | | | | اَلْحُزْن<br>sorrow |
| | | | | اَلْأَلَم<br>pain |

| | |
|---|---|
| أَ/أُ<br>I | يَـ/يُـ<br>he |
| نَـ/نُـ<br>we | تَـ/تُـ<br>she |
| تَـ/تُـ<br>you (m) | يَـ/يُـ(ـ)ونَ<br>they |
| تَـ/تُـ(ـ)ينَ<br>you (f) | |
| تَـ/تُـ(ـ)ونَ<br>you (pl) | |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?

لِمَاذَا؟
Why . . . ?

لِأَنَّ
because it . . .

هَلْ سَنُجَرِّب اَلْأَلَم وَاَلْحُزْن خِلَال حَيَاتِنا؟
Will we experience pain and sorrow throughout our lives?

نَعَم، كُلَّنا نُجَرِّب الأَلَم وَاَلْحُزْن خِلَال حَيَاتِنَا.
Yes, all of us experience pain and sorrow during our lives.

هَل سَتَتُوب عَن كُلَّ ذُنُوبِكَ لِتَشْعُر بِالسَّعَادَة؟
Will you repent of all your sins to feel joy?

نَعَم ، سَأَتُوب عَن كُلَّ ذُنُوبِي لِأَشْعُر بِالسَّعَادَة.
Yes, I will repent of all my sins to feel joy.

مَنْ سَيَحْصُل عَلَى جَسَد كَامِل؟
Who will obtain an immortal body?

سَوْفَ يَحْصُل أَبْنَاء الله عَلَى جَسَد كَامِل
The children of God will receive a perfect body.

Function: Asking about and describing future actions and events
Context: Our Life on Earth

# Application Activity

## Scenario

**Baptismal Interview:** You are interviewing Fadi for his scheduled baptism next week.

1. **Practice:** You will work as a companionship according to the following roles:

Missionary A: You will be the missionary interviewing Fadi.

- Ask Fadi about the sincerity of his repentance and ask things about the future (i.e., will he return to his old ways?).
- Make sure he understands the role of the Atonement.

Missionary B: You will play the role of Fadi.

- Ask questions about how repentance and the Atonement will affect your future.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Bearing Testimony**: Practice using the future tense, including negations of the future tense, by bearing testimony of the consequences of repentance.

1. Share with your companion a testimony of how repenting affects your future. Include what will happen to those who choose not to repent.

| | | | | | | |
|---|---|---|---|---|---|---|
| اَلْمَغْفَرَة بِدُونَ اَلتَّوْبَة<br>forgiveness without repentance | عَلَى<br>(يَحْصُل عَلَى) | اَلْبَشَرِيَّة<br>mankind | تَحْصُل<br>receive | يَـ/يُـ<br>he | أَ/أُ<br>I | لَنْ<br>will not |
| اَلسَّعَادَة مِنْ خِلَال اَلْخَطِيئَة<br>happiness through sin | بِـ<br>(يَشْعُر بِـ) | اَلْعَائِلَات<br>families | شْعُرَ بِـ<br>feel | تَـ/تُـ<br>she | نَـ/نُـ<br>we | لَنْ<br>will not |
| هِبَة اَلْكَفَّارة<br>the gift of the Atonement | | أَعْضَاء اَلْكَنِيسَة<br>members of the church | جَرِّبَ<br>experience | يَـ/يُـ(ـ)وا<br>they (plural) | تَـ/تُـ<br>you (m) | |
| اَلطُّرُق اَلْخَاطِئَة<br>to the wrong ways (of life) | إِلَى<br>(يَعُود إِلَى) | اَلرِّجَال<br>men | عُودَ<br>return | | تَـ/تُـ(ـ)ي<br>you (f) | |
| لِلنَّبِي<br>to the prophet | | اَلْمَغْفَرَة<br>forgiveness | سْمَعَ<br>hear | | تَـ/تُـ(ـ)وا<br>you (pl) | |
| كَفَّارَة يَسُوع اَلْمَسِيح<br>the  Atonement of Jesus Christ | | | | | | |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?

لماذا؟
Why . . . ?

لأنّ
because it . . .

---

هَلْ سَتَعُود إِلَى اَلطُّرُق اَلْخَاطِئَة بَعْد اَلْمَعْمُودِيَّة؟
Will you return to the wrong ways (of life) after baptism?

لَا لَنْ أَعُود إِلَى خَطَايَايَ بَعَد اَلْمَعْمُودِيَّة.
No, I will not return to my sins after baptism.

هَلْ سَأَشْعُر بِالسَّعَادَة مِن خِلَال اَلْخَطِيئَة؟
Will I feel happiness through sin?

لَا لَنْ تَشْعُر بِالسَّعَادَة مِن خِلَال اَلْخَطِيئَة.
No, you will not feel happiness through sin.

هَلْ سَيَحْصَلُون عَلَى اَلْمَغْفَرَة مِنْ بِدُون اَلتَّوْبَة؟
Will they receive forgiveness without repentance?

لَا لَنْ يَحْصُلُوا عَلَى اَلْمَغْفَرَة بِدُون اَلتَّوْبَة.
No, they will not receive forgiveness without repentance.

# Application Activity

## Scenario

**Extending Commitments:** You are teaching a man named Abdullah. Teach him about the commandments, then commit him to attend church on Sunday

1. **Practice:** You will work as a companionship according to the following roles:

Missionary A: You will be the missionary.
• Teach about Sunday school attendance and other commandments.
• Testify of the blessings of keeping the commandments.
• Invite him to attend church.

Missionary B: You will play the role of Abdullah.
- Ask questions about how obedience can help you in your life.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Bearing Testimony**: You are trying to schedule an appointment with your investigator Nasser, but you and he have several scheduling conflicts. Find a time where you can meet, and explain where you will be at the times when you cannot meet.

1. One of you will be the missionary, and the other will be Nasser.
2. Try three different times where you cannot meet, before finding a time where you can.

# Nominal Sentences in Future Tense

| | | | | |
|---|---|---|---|---|
| نَعَم<br>Yes | نَحْنُ<br>We | سَنَكُون<br>will be | فِي اَلْكَنِيسَة<br>in the church | بَعَد اَلظُّهْر<br>in the afternoon |
| لَا<br>No | الله<br>God | سَيَكُون<br>will be | أَبَانَا اَلسَّمَاوِيّ<br>our Heavenly Father | دَائِماً<br>forever |
| مَاذَا؟<br>What? | | | رَحِيماً بِنَا<br>merciful with us | |
| مَنْ؟<br>Who? | كِتَاب مُورْمُون<br>The Book of Mormon | | شَهَادَة ثَانِيَّة لِيَسُوع اَلْمَسِيح<br>another testimony of Jesus Christ | |
| هَلْ؟<br>(yes/no) . . . ? | أَصْدِقَاؤُنَا<br>Our friends | سَيَكُونُون<br>will be | فِي اَلْكَنِيسَة<br>in church | اَلْيَوْم<br>today |

---

مَتَى سَتَكُون فِي اَلْكَنِيسَة اَلْيَوِم؟
When will you be in church today?

سَأَكُون هُنَاكَ بَعَد اَلظُّهْر.
I will be there in the afternoon.

مَاذَا سَيَكُون كِتَاب مُورْمُون فِي اَلْمُسْتَقْبَل؟
What will the Book of Mormon be in the future?

كِتَاب مُورْمُون سَيَكُون دَائِماً شَهَادَة ثَانِيَّة لِيَسُوع اَلْمَسِيح.
The Book of Mormon will always be another testament of Jesus Christ.

أَيْنَ سَيَكُون أَصْدِقَاؤُنَا اَلْيَوْم؟
Where will our friends be today?

أَصْدِقَاؤُنَا سَيَكُونُون فِي اَلْكَنِيسَة اَلْيَوْم.
Our friends will be in church today.

Function: Describing future objects, people, and their characteristics.
Context: Keeping the Sabbath day holy, Obedience

### What are verb moods?

- Arabic uses three variations in verbs to demonstrate several differences in sentence meaning. The three variations are very similar and only affect some of the final letters of the conjugation. The three moods are Indicative, Imperative, and Subjunctive. Up until now, we have left out some of the minor details of conjugation because many Arabs do not use them. The main instances in which the different moods become important are for verbs conjugated for أَنْتُم, أَنْتِ, and هُم.

### Indicative

- The Indicative mood is the simple form of a verb in the present or past tense and what you have used so far. It is the default conjugation.

### Imperative

- The Imperative is the command form of a verb. To build the imperative of a verb, the conjugation prefix of the present tense, 2nd person verb is removed. دَرِّس أَنْتَ تُدَرِّس
- In the feminine and plural, the final consonant ن is also removed. دَرِّسَي أَنْتِ تُدَرِّسِين
- In the event that a verb's first consonant is left with no vowel following it like in كْتُب تَكْتُب an أ is added أُكْتُب

### Subjunctive:

- Subjunctive is used mainly for conditional phrases to express a potential act or state that is not yet factual. Subjunctive form is used with the two forms of "if," إِذَا and لَوْ. In conditional phrases, either the simple or continious past tense form of the verb is used. Simple past tense is used for specific points in time, while continuous is used for any action with a duration.

إِذَا قَرَأْتَ كِتَاب مُورْمُون يَوْمِياً سَوْفَ تَشْعُر بِالرَّوْح القُدُس

إِذَا كُنْتَ تَقْرَأ فِي كِتَاب مُورْمُون اَلْآن, فَسَتَشْعُر بِالرَّوْح القُدُس

---

**Practice conjugating the following verbs into the Imperative and Subjunctive moods for هُوَ and هُم:**

| | | | |
|---|---|---|---|
| عَمَّدَ | سَاعَد | دَرَسَ | ذَهَبَ |
| اخْتَبَر | شَاهَد | اِسْتَمَعَ | كَتَبَ |

# Application Activity

## Scenario

**Using the Scriptures:** You and your companion are preparing to teach a progressing investigator named Talal. Talal has concerns about the Book of Mormon and the Restoration. Practice sharing scriptures that will strengthen Talal's testimony of the Book of Mormon and the Restoration.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Testify of the importance of the Book of Mormon and the Restoration.
- Use the imperative to have Talal read multiple scriptures and then commit him to act.
- Testify about the truth of the Book of Mormon and the Restoration.

Missionary B: You will play the role of Talal.

- Actively participate in the teaching process, and ask appropriate questions.

2. **Re-practice:** Switch roles, and repeat the activity.

## Additional Scenario(s)

**Teaching A Sunday School Lesson:** Teaching Sunday School is a great opportunity to extend commitments to members of your ward. You and your companion have been asked to teach a Gospel Doctrine lesson this next Sunday. Prepare a lesson plan and practice extending commitments as a part of your lesson plan.

1. Write out a lesson plan, including your planned commitments.
2. Practice teaching the lesson and extending the commitments you made.

| إِقْرَأ<br>Read | هَذِهِ اَلْآيَات<br>these verses | قَبْلَ أَنْ<br>before | نَرْجِع إِلَيْكَ/كِ غَداً<br>we return to you tomorrow |
|---|---|---|---|
| اِسَأَل الله عَن<br>Ask about | كِتَاب مُورْمُون<br>the Book of Mormon | بَعَد أَنْ<br>after | تَحْضُر اِجْتِمَاع اَلْكَنِيسَة<br>you attend church |
| أُدْرُس<br>Study | رِسَالَتَنَا<br>our message | قَبْلَ<br>before | إِجْتِمَاعَنَا اَلْمَقْبِل<br>our next meeting |
| صَلِّي بِخُصُوص<br>Pray about | اَلْإِنْجِيل اَلْمُستَعَادَ<br>the Restored Gospel | بَعَد<br>after | يَوْم اَلسَّبْت<br>Sunday |
| | | | اَلْآن<br>now |
| | | | هَذَا اَلْمَسَاء<br>tonight |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?

لِمَاذَا؟
Why . . . ?

بِسَبَب
because of . . .

---

إِقْرَأ هَذِهِ اَلْآيَات قَبْلَ أَنْ نَرْجِع إِلَيْكَ/كِ غَدَاً.
Read these verses before we return to you tomorrow.

لَا ، لَن أَقْرَأ هَذِهِ اَلْآيَات قَبْلَ أَنْ تَرْجِعُوا إِلَيَّ غَدَاً.
No, I will not read these verses before you return to me tomorrow.

أُدْرُسي كِتَاب مُورْمُون بَعَد يَوْم اَلسَّبْت.
Study (f) the Book of Mormon after Saturday.

تَمَام ، سَأَقْرَأ كِتَاب مُورْمُون بَعَد يَوْم اَلسَّبْت.
Okay, I will read the Book of Mormon after Saturday.

اِسَأَلُوا الله عَن رِسَالِتِنَا هَذَا اَلْمَسَاء.
Ask (pl) God about our message this evening.

تَمَام ، سَوْفَ نَسَأَل الله عَن رِسَالَتِكُم هَذَا اَلْمَسَاء.
Okay, we will ask God about your message tonight.

# Application Activity

## Scenario

**Exending Commitments**: Select a progressing investigator who is struggling to keep commitments. Practice extending commitments and using conditional phrases as you make promises.

**1. Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.
• Extend commitments from *Preach My Gospel,* and promise specific blessings for each.
• Testify of what will happen if your investigator keeps each of these commitments.

Missionary B: You will play the role of the investigator.
• Ask questions and actively participate in the teaching process.

**2. Re-practice:** Switch roles, and repeat the practice activity.

## Additional Scenario(s)

**Promising Blessings:** While studying *Preach My Gospel,* identify every promised blessing associated with the sections of Lesson 4.

1. Take turns sharing these promised blessings with your companion.

نَعَم
Yes

لَا
No

إذَا . . . فَـ
If . . . then

لَوْ . . . فَـ
If . . . then

| إِذَا<br>If | قَرَأْتَ<br>you read | كِتَاب مُورْمُون<br>the Book of Mormon | كُلَّ يَوْم<br>every day | سَـ / سَوْفَ<br>(will) | تَشْعُر بِالرَّوْح اَلْقُدُس<br>you feel the Holy Ghost |
|---|---|---|---|---|---|
| إِذَا<br>If (possible) | وَثَقْتَ بِـ<br>you trusted | أَبِينَا اَلسَّمَاوِيّ<br>our Heavenly Father | يَوْمِياً<br>daily | سَوْفَ / سَـ<br>(will) | تَشْعُر بِالسَّعَادَة<br>you feel happy |
| لَوْ<br>If (impossible) | رَأَيْتَ<br>you saw | اَلْمُخَلِّص<br>the Savior | كُلَّ أُسْبُوع<br>every week | | تَفْهَم حُبَّهُ لَكَ<br>you will understand his love for you |
| | صَلَّيْتَ<br>you prayed | | كُلَّ شَهْر<br>every month | | |
| | | | مَرَّة وَحِدَة<br>once | | |
| | | | كُلَّ لَيْلَة<br>every night | | |

---

لِمَاذَا مِن اَللَّازِم أَنْ أَقْرَأ كِتَاب مُورْمُون يَوْمِياً؟
Why must I read the Book of Mormon daily?

إِذَا قَرَأْتَ كِتَاب مُورْمُون يَوْمِياً سَوْفَ تَشْعُر بِالرُّوح اَلْقُدُس.
If you read the Book of Mormon daily, then you will feel the Holy Ghost.

لِمَاذَا مِن اَللَّازِم أَنْ أُصَلِّي كُلَّ لَيْلَة؟
Why should I pray every night?

إِذَا لَم تُصَلِّي كُلَّ لَيْلَة فَلَنْ تَفْهَم/تَفْهَمِي حُبّ الله لَكَ/لَكِ.
If you don't pray every night, then you won't understand God's love.

كَيْفَ يُحِبَّنِي اَلْمُخَلِّص؟
How does the Savior love me?

لَوْ رَأَيْتَ اَلْمُخَلِّص كُلَّ أُسْبُوع سَتَفْهَم حُبَّهُ لَكَ.
If you saw the Savior every day, then you will understand his love for you.

**Connecting Sentences:**

• The word أَنْ is commonly used to combine verbs. It is akin to the English word "to," but cannot be used in the sense of "in order to." The word for "in order to" in Arabic is حَتَّى.

• When we connect verbs with أَنْ or حَتَّى, the second verb is still conjugated to the subject for gender and number, just like the preceding verb.

• A "conjunction" is a word that is used to combine two clauses (i.e., if, when, or).
When connecting sentences using conjunctions in Arabic like أَنْ and حَتَّى, they must be immediately followed by another verb. These are known as "subordinating conjunctions." A clause following a subordinating conjunction is known as a sub clause. The second clause always begins with a verb.

•For nominal sub clauses, the verb يَكُون is used where there would normally be no verb in a sentence without a conjunction.

**أَنَا أُرِيد أَنْ أَكُون أَحْسَن**
**أَذْهَب إِلَى اَلْكَنِيسَةَ حَتَّى أَكُون سَعِيداً**

**Verbs after particles:**

• A particle is a type of conjunction that changes a verb's mood, resulting in different conjugations for feminine second person and plural third person verbs following it. These conjugations lose the ن at the end of the verb when following a particle.

**هَل تُرِيدُون أَن تَشْرَبُوا اَلْقَهْوَة؟**
**أَنْتِ تَذْهَبِين إِلَى اَلْكَنِيسَة حَتَّى تَتَعَلَّمِي أَكْثَر**

**Practice combining the following clauses, using either حَتَّى or أَنْ:**

| | | | |
|---|---|---|---|
| مَاذَا تُحِبّ ... تَفْعَل | | هَل تُرِيد ... (أَنْتَ) سَعِيد | |
| أَيْنَ تُرِيدِينَ ... تَذْهَبِي | | هِيَ تَذْهَب إِلَى أَلْمَكْتَبَة ... تَقْرَأ | |

# Application Activity

## Scenario

**Invite to Act**: Jamila doesn't understand the importance of attending church when she can talk to God from home. Teach her about the blessings of church attendance and invite her to attend church this Sunday.

**1. Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.
- Teach about the Sabbath and the blessings that come from it.
- Teach Jamila about what happens in church.

Missionary B: You will play the role of the investigator.
- Ask questions, and actively participate in the teaching process.

**2. Re-practice:** Switch roles, and repeat the practice activity.

## Additional Scenario(s)

**Finding Peace:** You are meeting for the first time with a potential investigator, Muhammed. He says he is looking for peace in this life.

**1.** One of you will be the missionary. Teach about what you do to find peace and comfort. Commit Muhammed to try it for himself.

**2.** The other will be Muhammed. Pay attention, and engage actively in the conversation.

| | | | | |
|---|---|---|---|---|
| عِنْدَمَا<br>When | نَقْرَأ<br>we read | فِي كِتَاب مُورْمُون<br>in the Book of Mormon | نَشْعُر بِـ<br>we feel | اَلرَّوْح اَلْقُدُس<br>the Holy Spirit |
| عِنْدَمَا<br>When | نِثَق فِي<br>we trust in | أَبِينَا اَلسَّمَاوِيّ<br>our Father | نَشْعُر بِـ<br>we feel | السَّعَادَة<br>joy |
| عِنْدَمَا<br>When | نَعْرِف<br>we know | خَطَّة اَلْخَلَاص<br>the plan of salvation | | حُبّ الله<br>the love of God |
| عِنْدَمَا<br>When | نَذْهَب إِلَى<br>we go to | اَلْكَنِيسَة<br>church | | اَلنَّاس<br>the people |
| عِنْدَمَا<br>When | نُصَلِّي<br>we pray | لِلنَّاس<br>for people | | |
| عِنْدَمَا<br>When | نَكُون<br>we are | مَرْضَى<br>sick | يَشْفِينَا<br>heals us | الله<br>God |

نَعَم
Yes

لَا
No

مَاذَا؟
What?

مَنْ؟
Who?

مَتَى؟
When?

**Cultural Awareness:** يَشْعُر بِالنَّاس is a common phrase related to charity, empathy, and understanding. To say you “feel the people” is to say you understand them and are charitable towards them.

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مَتَى نَشْعُر بِالسَّعَادَة؟
When do we feel joy?

عِنْدَمَا نَثِق فِي الله نَشْعُر بِالسَّعَادَة.
When we trust in God, we feel joy.

مَتَى تَشْعُر بِالرَّوْح اَلْقُدُس؟
When do you feel the Holy Spirit?

أَشْعُر بِالرَّوْح اَلْقُدُس عِنْدَمَا أَذْهَب إِلَى اَلْكَنِيسَة.
I feel the Holy Spirit when I go to church.

مَتَى تَشْعُرِين بِحُبّ الله؟
When do you feel the love of God?

أَشْعُر بِحُبّ الله عِنْدَمَا أُصَلِّي.
I feel the love of God when I pray.

Function: Expressing correlation of events.
Context: The blessings of obedience.

# Application Activity

## Scenario

**Teach the Plan of Salvation:** You are teaching a new investigator the Atonement as part of the Plan of Savation. Practice making your sentences more complex by using أَنْ to connect multiple verbs.

1. **Practice:** You will work as a companionship according to the following roles:

Missionary A: You will be the missionary.
- Teach an outline lesson on the Plan of Salvation.
- Emphasize what the Atonement blesses us to be able to do and how Christ understands our circumstances.

Missionary B: You will play the role of the investigator.
- Ask meaningful questions, and stay alert.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Family Home Evening**: You and your companion were invited to attend a family home evening at the bishop's home. He invited a neighbor who is having difficulties with a loss in her family.

1. Teach about the happiness and comfort that the Plan of Salvation brings. Emphasize the role of the Gospel in bringing peace and security into your life.

# Connecting Verbs

| | | |
|---|---|---|
| يُرِيد أَبُونَا اَلسَّمَاوِيّ<br>Heavenly Father wants | أَنْ<br>(that) | تَنْجَحُوا فِي اِلْحَيَاة اَلْأَرْضِيَّة<br>you (pl) succeed in Earth life |
| أَتَمَنَّى<br>I hope | أَنْ<br>(that) | يَفْهَم صَدِيق اَلْكَنِيسَة أَهَمِيَّة خَطَّة الله لَنَا<br>the friend of the church (investigator) understands the importance of God's plan for us |
| يُسَاعِد اَلْمُخَلِّص أَبْنَاء الله فِي<br>The Savior helps the children of God | | يَشْعُرُوا بِسَعَادَة كَامِلَة<br>(they) to feel complete happiness |
| نُرِيد<br>We want | | نَكُون مَعَ الله إِلَى اَلْأَبَد<br>(we) to be with God forever |
| يُعَطِينَا الله أَجْسَاد<br>God gives us bodies | حَتَّى<br>(in order to, so that) | نَكُون سُعَدَاء<br>we are happy |
| عَانَى يَسُوعَ اَلْمَسِيح<br>Jesus Christ suffered | | يَفْهَمُنَا<br>(he) understands us |
| تُبَارِكُنَا كَفَارَّة يَسُوع اَلْمَسِيح<br>The Atonement of Jesus Christ blesses us | | نَتَغَلَّب عَلَى اَلْخَطِيئَة وَالْمَرَض<br>(we) to overcome sin and sickness |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?

لِمَاذَا؟
Why . . . ?

لِأَنَّ
because it . . .

---

هَلْ تُرِيد أَنْ تَذْهَبَ مَعَنا إِلَى اَلْكَنِيسَة؟
Do you want to go to Church with us?

نَعَمْ ، أُرِيد أَنْ أَذْهَبَ مَعَكُم
Yes, I want to go with you.

هَلْ يُمْكِنُنِي أَنْ أَشْعُر بِالسَّعَادَة اَلْكَامِلَة بِدُون اَلْإِنْجِيل؟
Can I feel perfect happiness without the gospel?

لَا ، يُمْكِنُكَ أَنْ تَشْعُر بِالسَّعَادَة اَلْكَامِلَة فَقَط مِنْ خِلَال اَلْإِنْجِيل.
No, you can feel perfect happiness only though the Gospel.

أَتَمَنَّى أَنْ تَفْهَم أَهَمِيَّة خِطَّة الله
I hope that you understand the importance of God's plan.

أُرِيد أَن أَفْهَم خَطَّة الله بِشَكْل أَحْسَن
I want to understand God's plan better.

## Scenario

**The Gospel Of Christ:** You are teaching a new investigator the gospel of Christ. Practice making your sentences more complex by using particles to explain motivations, cause, and effect.

1. **Practice:** You will work as a companionship according to the following roles:

Missionary A: You will be the missionary.
- Teach an outline lesson on the gospel of Christ.
- Emphasize why God asks these things of us.

Missionary B: You will play the role of the investigator.
- Ask meaningful questions, and practice connecting verbs.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Finding**: You and your companion are talking to a man on the street. He wonders why God gives us commandments if he values freedom so highly.

1. Teach about the commandments. Explain that they are a sign of God's love for us and His desire for us to be happy.

| | | | | |
|---|---|---|---|---|
| السَّعَادَة<br>joy | نَشْعُر بِ<br>feel | أَنْ<br>to | يُرِيدُنَا<br>wants us | الله<br>God |
| السَّعَادَة<br>joy | نَشْعُر بِ<br>feel | أَنْ<br>to | يُرِيدُنَا<br>wants us | اَلسَّيِّد اَلْمَسِيح<br>The Lord Christ |
| | نَتَعَلَّم<br>For us to learn | كَيْ<br>in order (to) | وَضَعَ خِطَّة اَلْخَلَاص<br>made the plan of salvation | |
| النَّاس<br>people | يُسَاعِدُوا<br>(he) help | حَتَّى<br>so that | أَعْطَى اَلرِّجَال اَلْكَهَنُوت<br>gave men the Priesthood | |
| سُعَدَاء<br>happy | نَكُون<br>(we) are | | | |
| | نَعْرِف<br>(we) know | | | |
| | يُبَارِكُوا<br>(they) bless | | | |

نَعَم
Yes

لَا
No

مَاذَا؟
What?

مَنْ؟
Who?

لِمَاذَا؟
Why?

---

لِمَاذَا وَضَعَ الله خَطَّة اَلْخَلَاص ؟
Why did God make the plan of salvation?

الله وَضَعَ خَطَّة اَلْخَلَاص كَيْ نَتَعَلَّم
God made the plan of salvation in order for us to learn.

مَاذَا يُرِيد الله لَنَا؟
What does God want for us?

الله يُرِيدَنَا أَنْ نَكُون سُعَدَاء.
God wants us to be happy.

لِمَاذَا أَعْطَى اَلسَّيِّد اَلْمَسِيح اَلرِّجَال اَلْكَهَنُوت؟
Why did Christ give men the priesthood?

أَعْطَى اَلسَّيِّد اَلْمَسِيح اَلرِّجَال اَلْكَهَنُوت كَيْ يُسَاعِدُوا اَلنَّاس.
Christ gave men the priesthood in order to help people.

Function: Explaining motivations of actions and cause and effects.
Context: Why God gives us commandments.

**What is a relative clause?**

- A relative clause is used to further define a noun, which is called a head noun. Relative clauses are most often identified by the words "that, which, or who," which are called relative pronouns.

For example:

| Head Noun | Relative Pronoun | |
|---|---|---|
| The book | which | I read yesterday. |
| A verse | that | I memorized. |

**How does Arabic use relative clauses?**

- Arabic uses relative clauses very similar to how we use them in English. However, there are two distinct differences: first, a relative pronoun is only necessary if the head noun is definite, and second, a relator must be used to refer back to the head noun. Also, it should be noted that sentences rarely begin with indefinite nouns in Arabic.

**Relative Pronouns**

| | |
|---|---|
| اَلَّذِي | اَلَذِين |
| اَلَّتِي | |

**Relator**

| | |
|---|---|
| ـهُ | ـهُم |
| ـهَا | |

For example:

| English | Arabic | Direct Translation |
|---|---|---|
| The book which I read yesterday | اَلْكِتَاب اَلَّذِي قَرَأَتُهُ أَمْس | The book which I read it yesterday |
| This is a verse which I memorized before | هَذِهِ آيَة حَفَظْتُهَا مِن قَبْل | This is a verse I memorized it before |

- Most of the time, the relator takes the form of a pronoun, but the relator can also be part of a conjugated verb.

For example:

| English | Arabic | Direct Translation |
|---|---|---|
| The man who is walking in the street | الرَّجُل اَلَّذِي يَمْشِي فِي اَلشَّارِع | The man who he is walking in the street |
| I see a man who is walking in the street | أَرَى رَجُلاً يَمْشِي فِي اَلشَّارِع | I see a man he is walking in the street |

A. Identify the head noun, relative pronoun, and relator in the following sentences.

1. Joseph Smith translated an ancient record which was written by prophets.
2. The Book of Mormon, which contains the fulness of the Gospel, is true.
3. This is my testimony, which I recieved after praying and fasting.
4. The Angel Moroni, who wrote and abridged part of the Book of Mormon, appeared to Joseph Smith.

B. Identify the head noun, relative pronoun, and relator in the following sentences.

١. تَرْجَمَ جُوزِف سمِيث كِتَاب مُورْمُون الَّذِي كَتَبَهُ أَنْبِيَاء قُدَامَى

٢. كِتَاب مُورْمُون اَلَّذِي نُؤْمِن بِهِ سِجِلّ قَدِيم وَصَحِيح

٣. هَذَا سِجِلّ قَدِيم وَجَدَهُ جُوزِف سمِيث فِي الأَرْض

٤. أَقْرَأ هَذِهِ اَلْآيَة اَلَّتِي تَصِف اَلسَّبَب فِي كِتَابَة كِتَاب مُورْمُون

# Application Activity

## Scenario

**Teaching about Joseph Smith:** You and your companion are teaching a progressing investigator named Muhammad about the Prophet Joseph Smith. Muhammad has some concerns about the life of Joseph Smith leading up to the Restoration.

1. **Practice:** You will work as companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Teach Muhammad about the life of Joseph Smith as a Prophet of God.
- Bear your testimony of the Prophet Joseph Smith, trying to use relative clauses as much as possible.

Missionary B: You will play the role of Muhammad.

- Actively participate in the missionary's lesson and ask appropriate questions.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Preparing a Lesson Plan:** You are preparing to teach a recent convert named Suhad the first lesson soon after her baptism. Prepare a lesson plan for The Restoration.

1. As a companionship, write a simple lesson plan for The Restoration. Then go back over your lesson plan and add more principles using relative clauses. Make sure to write it in Arabic.

| | |
|---|---|
| نَعَم | Yes |
| لَا | No |
| هَلْ | (yes/no) . . . ? |
| مَاذَا؟ | What . . . ? (verbal sentence) |
| مَا؟ | What . . . ? (nominal sentence) |
| لِمَاذَا؟ | Why . . . ? |
| لِأَنَّ | because it . . . |
| بِسَبَب | because of . . . |

| تَرْجَمَ<br>Translated | جُوزَف سمِيث<br>Joseph Smith | | اَلْكِتَاب<br>a book | اَلَّذِي<br>(which) | وَجَدَهُ<br>he found (it) | | فِي اَلْأَرْض<br>in the earth |
|---|---|---|---|---|---|---|---|
| كَتَبَ<br>Wrote | اَلْأَنْبِيَاء اَلْقُدَمَاء<br>ancient prophets | | كِتَاب مُورْمُون<br>the Book of Mormon | اَلَّذِي<br>اَلَّتِي<br>اَلَّذِين<br>اَلَّتِين | تَرْجَمَ<br>he translated | ـهُ<br>ـهَا<br>ـهُم | جُوزَف سمِيث<br>Joseph Smith |
| حَافَظَ<br>Preserved | أَبُونَا اَلسَّمَاوِيّ<br>our Heavenly Father | عَلَى<br>(حَافَظَ عَلَى) | وَصَايَا<br>commandments | | نَقْرَأ<br>we read | | رُسُل وَأَنْبِيَاء<br>apostles and prophets |
| جَاءَ<br>Brought | اَلْمَلَاك مُورُونِي<br>the Angel Moroni | بِـ<br>(جَاء بِـ) | | | كَتَبَ<br>he wrote | | فِي كِتَاب مُورْمُون<br>in the Book of Mormon |
| حَصَلَ<br>obtained | | عَلَى<br>(حَصَلَ عَلَى) | | | | | |

هَلْ كَتَبَ جُوزِف سمِيث كِتَاب مُورْمُون؟
Did Joseph Smith write the Book of Mormon?

لَا ، تَرْجَمَ جُوزِف سمِيث اَلْكِتَاب اَلَّذِي وَجَدَهُ فِي اَلْأَرْض.
No, Joseph Smith translated the book which he found in the earth.

مَن كَتَبَ كِتَاب مُورْمُون؟
Who wrote the Book of Mormon?

كَتَبَ اَلْأَنْبِيَاء اَلْقُدَمَاء كِتَاب مُورْمَون اَلَّذِي تَرْجَمَهُ جُوزِف سمِيث.
Ancient prophets wrote the Book of Mormon which Joseph Smith translated.

كَيْفَ حَصَلَ جُوزِف سمِيث عَلَى كِتَاب مُورْمُون؟
How did Joseph Smith obtain the Book of Mormon?

جَاءَ اَلْمَلَاك مُورُونِي بِالْكِتَاب اَلَّذِي حَفَظَهُ أَبُونَا اَلسَّمَاوِيّ حَتَّى وَجَدَهُ جُوزِف سمِيث.
The Angel Moroni brought the book which Heavenly Father preserved until Joseph Smith found it.

Function: Asking about and describing objects, people and their characteristics
Context: Talk about the Book of Mormon

### What is the Nisba Adjective?

- The Nisba adjective is an adjective formed from a noun to describe another noun with more detail. English has its equivalent of the Nisba, often used in nationality. In English, “American” is a Nisba form derived from the noun America.

### How to form the Nisba:

- To form the Nisba, you must take a noun and add either the masculine (يّ) or feminine (يَّة) adjective ending. Remember that adjectives have to agree with the noun they describe in number, gender, and definiteness.

EX: فَلَسْطِين becomes فِلِسْطِينِيّ for masculine and فَلَسْطِينِيَّة for feminine.

EX: اَلصَّبَاح becomes اَلصّبَاحِيّ (اَلْإِجْتِمَاع اَلصَّبَاحِي) for masculine and اَلصَّبَاحِيَّة (اَلصَّلَاة اَلصَّبَاحِيَّة) for feminine.

EX: اَلْعِائِلَة becomes اَلْعَائِلِيّ (اَلْاِجْتِمَاع اَلْعَائِلِيّ) for masculine and اَلعَائِلِيَّة (اَلْأَمْسِيَّة اَلْعَائِلِيَّة) for feminine.

| | |
|---|---|
| The original church | أَصْل: كِنِيسَة اَلْمَسِيح اَلْأَصْلِيَّة |
| The original record | أَصْل : اَلسِّجِّل أَلْأَصْلِيّ |
| Prophetic visions | اَلنَّبِي : اَلرُّؤَيَا اَلنَّبَوِيَّة |
| Divine revelation | إِلَه : اَلْوَحْي اَلإِلَهِي |

### Practice forming the Nisba adjective out of the following words:

| | | | |
|---|---|---|---|
| عَرَب | أُمْرِيكَا | اَلْأُرْدُون | أَبَد |
| رَوْح | أَرْض | يَوْم | اَلسُّودَان |

# Application Activity

## Scenario

**Teaching about the Restoration:** You and your companion are teaching Christian specific elements of the Restored Gospel. Practice outlining the message of the Restoration for this investigator.

1. **Practice:** You will work as a companionship according to the following roles:

Missionary A: You will play the role of the missionary.
- Provide the different principles in the message of the Restoration.
- Bear your testimony of specific points that are important to you.
- Listen to the investigator's questions, and answer them by the Spirit.

Missionary B: You will play the role of the investigator.
- Listen to the missionary's lesson, and actively participate in the teaching process.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Give an Outline:** You are preparing to teach a Gospel Principles class on the Plan of Salvation. Many of the people who are attending your class are progressing investigators who have heard this lesson before.

1. One missionary will be teaching the class. Prepare a simple outline of the Plan of Salvation. Include what people of the church did and did not do and how that led to the events of the Restoration.

2. The other missionary will be a progressing investigator. Listen to the lesson, and ask appropriate questions.



Receptive Skill: Listening
Productive Skill: Speaking

| | | | |
|---|---|---|---|
| يَعِيش<br>Lives | أَبُونَا اَلسَّمَاوِيّ<br>our Father Heavenly | | حَيَاة أَبَدِيَّة<br>a life eternal (adj.) |
| يَسْتَمْتِع / تَسْتَمْتِع<br>enjoys | اَلْعَائِلَة اَلْمُطِيعَة<br>an obedient family | بِـ<br>(يَسْتَمْتِع بِـ) | اَلْحَيَاة اَلْأَبَدِيَّة<br>an eternal life |
| يُجَرِّب<br>experiences | اَلْقِدِّيسُون<br>Saints | | اَلْمَوْت اَلْجَسَدِيّ<br>physical death |
| يَحْصُل<br>obtains | اَلْأَفْرَاد<br>individuals | عَلَى<br>(يَحْصُل عَلَى) | اَلْمَوْت اَلرَّوْحِيّ<br>spiritual death |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?
(verbal sentence)

مَا؟
What . . . ?
(nominal sentence)

لِمَاذَا؟
Why . . . ?

لِأَنَّ
Because it . . .

بِسَبَب
Because of

---

هَلْ يَعِيش أَبُونَا اَلسَّمَاوِيّ حَيَاة أَبَدِيَّة؟
Does our Heavenly Father live a life eternal?

نَعَم ، يَعِيش أَبُونَا اَلسَّمَاوِيّ حَيَاة أَبَدِيَّة.
Yes, our Heavenly Father lives an eternal life.

هَلْ يَسْتَمْتِع اَلْقِدِّيسُون بِالْمَوْت الرَّوْحِيّ؟
Do the saints enjoy spiritual death?

لَا ، يَسْتَمْتِع اَلْقِدِّيسُون بِالْحَيَاة اَلْأَبَدِيَّة.
No, the saints enjoy eternal life.

بِمَاذَا تَسْتَمْتِع اَلْعَائِلَة اَلْمُطِيعَة؟
What does the obedient family enjoy?

يَسْتَمْتِع اَلْعَائِلَة اَلْمُطِيعَة بِالْحَيَاة اَلْأَبَدِيَّة.
The obedient family enjoys eternal life.

## Scenario

**Sharing a Scripture:** You and your companion have decided to use more scriptures in your teaching. Choose a progressing investigator and select scriptures that help resolve their concerns and strengthen their testimony.

1. **Practice:** You will work as a companionship according to the following roles:

Missionary A: You will play the role of the missionary.

- Share three scriptures that help resolve your investigators concern.
- Share your testimony of this verse, and extend a commitment to read the Book of Mormon.

Missionary B: You will play the role of the progressing investigator.

- Actively participate in the teaching process, and read the shared scriptures.

2. **Re-practice:** Switch roles, and repeat the activity.

## Additional Scenario(s)

1. **Reading the Scriptures:** In order to help you memorize numbers and ordinals in Arabic, practice reading the numbers of the verses and chapters aloud as you study the scriptures as a companionship. Select your favorite chapters from the Book of Mormon and read them aloud together.

| نَحْنُ حَضَّرْنَا أَنْفُسَنَا<br>We prepared ourselves | لِنُدَرِّس<br>to teach | اَلدَّرْس اَلْأَوَّل<br>the first lesson |
|---|---|---|

| | | | | | |
|---|---|---|---|---|---|
| نَعَم<br>Yes | يُحَضِّر<br>prepares | لَـ<br>in order to | يُشَارِك<br>to share | اَلدَّرْس<br>the lesson | اَلْأَوَّل\اَلْأُولَى<br>the first |
| لَا<br>No | يَقْرَأ<br>reads | لَكِي<br>in order to | يَفْهَم<br>to understand | | اَلثَّانِيّ\ة<br>the second |
| هَلْ<br>(yes/no) . . . ? | | | يُؤْمِن بِـ<br>to believe in | اَلْأَصْحَاح<br>the chapter | اَلثَّالِث\ة<br>the third |
| مَاذَا؟<br>What . . . ? | | | | اَلْآيَة<br>the verse | اَلرَّابِع\ة<br>the fourth |
| لِمَاذَا؟<br>Why . . . ? | | | | اَلْفَقْرَة<br>the paragraph | اَلْخَامِس\ة<br>the fifth |
| بِسَبَب<br>because of . . . | | | | | اَلسَّادِس \ ة<br>the sixth |
| | | | | | اَلْحَادِي\ة عَشَر\ة<br>the eleventh |
| | | | | | اَلثَّانِي\ة عَشَر\ة<br>the twelfth |
| | | | | | اَلْخَامِس\ة عَشَر\ة<br>the fifteenth |

اِقْرَأ اَلْأَصْحَاح اَلْأَوَّل لَكِي تَفْهَم رِسَالَة يَسُوع اَلْمَسِيح.
Read the first chapter in order to understand the message of Jesus Christ.

تَمَام ، سَأَقْرَأ اَلْأَصْحَاح اَلْأَوَّل.
Okay, I will read the first chapter.

مَاذَا حَدَثَ بَعْد أَنْ قَرَأْتَ اَلْآيَة اَلْحَادِيَة عَشَرة؟
What happened after you read the eleventh verse?

بَعْد أَنْ قَرَأْتُ اَلْآيَة اَلْحَادِيَّة عَشَرَة فَهِمْتُ أَنَّ الله يُحِبُّنِي.
After I read the eleventh verse, I understood that God loves me.

هَل حَضَّرْتُم أَنْفُسْكُم لِتَدَرِّسُوا اَلدَّرْس اَلثَّالِث؟
Did you prepare yourselves to teach the third lesson?

نَعَم, نَحْنُ حَضَّرْنَا أَنْفُسَنَا لِنُدَرِّس اَلدَّرْس اَلثَّالِث
Yes, we prepared ourselves to teach the third lesson.

# Application Activity

## Scenario

**Talk with Everyone**: You and your companion are street contacting. You meet Ahmed who is interested in learning more about the gospel. Schedule an appointment by interacting with Ahmed about the best time to meet. Try to schedule the day and time that you will meet.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Practice a basic approach with your companion by asking an inspired question.
- Teach a basic principle, and testify of its truthfulness. Schedule a time to meet with Ahmed.

Missionary B: You will play the role of Ahmed.

- Ask questions to clarify when and where you can meet.

2. **Re-practice:** Switch roles, and repeat the practice activity.

## Additional Scenario(s)

**Extending Baptismal Dates:** After teaching the Restoration to Danny, you decide to invite him to be baptized. Invite him to be baptized, and schedule a date and time for the ordinance.

1. One missionary will be the missionary. Invite Danny to be baptized, and schedule an appropriate baptismal date and time.

2. The other missionary will be Danny. Ask questions, and decide on a date and time to be baptized.

| صَبَاحاً<br>in the morning? | وَالنَّصْف<br>and a half | اَلتَّاسِعَة<br>the ninth | اَلسَّاعَة<br>the hour | نَرْجِع إِلَيْكَ<br>we return to you | يُمْكِن أَنْ<br>Can | |
|---|---|---|---|---|---|---|
| مَساءً<br>in the evening? | وَالنَّصْف<br>and a half | اَلْوَاحِدَة<br>the first | اَلسَّاعَة<br>the hour | نَرْجِع إِلَيْكِ<br>we return to you | يُمْكِن أَنْ<br>Can | هَلْ<br>(yes/no) . . . ? |
| ظُهْراً<br>in the daytime? | وَالرُّبْع<br>and a quarter | اَلثَّانِيَّة<br>the second | | نَتَقَابَل<br>we meet | | نَعَم<br>Yes |
| بَعْد اَلظُّهْر<br>in the afternoon? | وَالثُّلْث<br>and a third | اَلثَّالِثَة<br>the third | | نَأْتِي<br>we come | | لَا<br>No |
| | | اَلرَّابِعَة<br>the fourth | | | | مَتَى؟<br>When? |
| | | اَلْخَامِسَة<br>the fifth | | | | كَم؟<br>How many? |
| | | اَلسَّادِسَة<br>the sixth | | | | |
| | | اَلْحَادِيَة عَشَرَة<br>the eleventh | | | | |
| | | الثَّانِيَة عَشَرَة<br>the twelfth | | | | |

هَلْ يُمْكِن أَنْ نَرْجِع إِلَيْكَ اَلسَّاعَة اَلسَّادِسَة صَبَاحاً؟
Can we return at six o'clock in the morning?

نَعَم ، يُمْكِن أَنْ تَرْجِعُوا إِلَيَّ اَلسَّاعَة اَلسَّادِسَة صَبَاحاً.
Yes, you can return to me at six o'clock in the morning.

كَم اَلسَّاعَة؟
What time is it?

اَلسَّاعَة اَلتَّاسِعَة وَالثُّلْث.
It is 9:20.

هَلْ يُمْكِن أَنْ نَأْتِي اَلسَّاعَة اَلثَّالِثَة بَعْد اَلظُّهْر غَداً؟
Can we come at three o'clock in the afternoon tomorrow?

لَا ، لَا يُمْكِن أَنْ تَأْتُوا اَلسَّاعَة الثَّالِثَة بَعْد الظُّهْر غَداً .
No, you cannot come at three o'clock in the afternoon tomorrow.

**What are word roots and why are they helpful?**

- Often languages rely on shared roots of words in order to derive new words with similar meanings. English borrows root patterns from various other languages like Latin in order to create verbs, nouns, and adjectives that all share the same root.

For example: *baptize* *baptism* *baptized*

**How are roots used in Arabic and why are they important to know?**

- Arabic also relies on a root system just like English and uses these roots to create further meaning from a basic root. However, Arabic utilizes a different system than English; it is called a three root system, meaning that virtually every word, aside from a handful of exceptions, can be simplified to a three letter root.

| For example: | ع–م–د | عَمَّدَ | مَعْمُودِيَّة | مُتَعَمِّد |
|---|---|---|---|---|
| | | *to baptize* | *baptism* | *baptized* |

Note: Each of the previous examples share the same root letters ع م د, and virtually every word having to do with *baptism* will include those letters.

- Arabic can also use this root system to create words that have a similar meaning but are less related than the previous examples. You will learn more about the 10 verb forms in Arabic later, but this section will introduce you to the concept that Arabic relies heavily on patterns to make words. The following words are based off of the root ع ل م which means *to know.* Each example has something to do with *knowing* something, even if in English we translate it to something more exact.

| Arabic | Literal Translation | Idiomatic Translation |
|---|---|---|
| عَلِمَ | *to know* | *to know* |
| عِلْم | *knowledge* | *knowledge* |
| عَلَّمَ | *to make (someone) know* | *to teach* |
| تَعَلَّمَ | *to make (oneself) know* | *to learn* |

Note: You will begin to recognize the patterns of Arabic and be able to determine what the root of any given word is. For example, you will be able to see the word تَعَلَّم and deduce that the ت and َـ are not a part of the root itself.

**Practice determining the roots of the following words you have already learned:**

| | | | | |
|---|---|---|---|---|
| يَعْرِف | يَدْرُس | يَدْعُو | يَشْعُر | يَقْرَأ |
| يَتَكَلَّم | يُحِبّ | مُحِبّ | يَكْتُب | كِتَاب |
| يُصَلِّي | بَشِّر | مُبَشِّر | يُبَارِك | بَرَكَات |

*Note: Refer to pages 144–148 for further information on Roots and Verb Forms.*

# Application Activity

## Scenario

**Baptism:** You are teaching a new investigator, Muhammad, about the blessings you have received through baptism. Muhammad does not see the importance of baptism and how it will bless him.

1. **Practice:** You will work as a companionship.

Missionary A: You will play the role of the missionary.

- Teach about baptism and the blessings it provides.
- Recount your baptismal story and your life since then using at least 3 elatives to do so.

Missionary B: You will play the role of Muhammad, the new investigator.

- Answer the missionaries' questions, and take an active role in the lesson.

2. **Re-practice:** Switch roles, and repeat the activity.

## Additional Scenario(s)

1. **Sharing Your Baptismal Story:** While in the mission field, you received a letter from an old high school friend. Your friend is not a member but has recently started investigating the Church. Write him/her a letter recounting the story of your baptism. Use the elative grammar principles and at least two other principles you have already learned in this book.

| | | | |
|---|---|---|---|
| اَلْعَائِلَة<br>The family | أَهَمّ<br>(is) the most important | | وِحْدَة فِي اَلْمُجْتَمَع<br>unit in society |
| إِنْجِيل يَسُوع اَلْمَسِيح<br>The Gospel of Jesus Christ | أَسْعَد<br>(is) the happiest | | طَرِيقَة لِلْحَيَاة<br>way of life |
| اَلْحَيَاة<br>Life | أَحْسَن<br>(is) better | مِن<br>than | اَلْمَوْت<br>death |
| كِتَاب مُورْمُون<br>The Book of Mormon | أَصَحّ<br>(is) more correct | مِن<br>than | أَيْ كِتَاب آخَر<br>any other book |
| أَنَا<br>I | أَسْعَد<br>(am) happier than | | مَنْ لَيْسَ عِنْدَهُ اَلْإِنْجِيل<br>he who does not have the gospel |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

لِمَاذَا؟
Why . . . ?

بِسَبَب
because of . . .

| Adjective 1 | Elative 1 |
|---|---|
| كَثِير<br>very | أَكْثَر<br>more/most |
| كَبِير<br>big | أَكْبَر<br>bigger/biggest |
| سَعِيد<br>happy | أَسْعَد<br>happer/happiest |

| Adjective 2 | Elative 2 |
|---|---|
| صَحِيح<br>correct | أَصَحّ<br>more correct |
| مُهِمّ<br>important | أَهَمّ<br>more/most important |

---

مَا هِيَ أَسْعَد طَرِيقَة لِلْحَيَاة؟
What is the happiest way of life?

إِنْجِيل اَلْمَسِيح أَسْعَد طَرِيقَة لِلْحَيَاة.
The Gospel of Christ is the happiest way of life.

هَلْ أَنْتَ أَسْعَد مِنْ مَنْ لَيْسَ عِنْدَهُ اَلْإِنْجِيل؟
Are you happier than he who does not have the Gospel?

نَعَم، أَنَا أَسْعَد مِنْ مَنْ لَيْسَ عَنْدَهُ اَلْإِنْجِيل.
Yes, I am happier than he who does not have the Gospel.

مَاذَا قَالَ جُوزِف سمِيث عَن كِتَاب مُورْمُون؟
What did Joseph Smith say about the Book of Mormon?

هُوَ قَالَ أَنَّ كِتَاب مُورْمُون أَصَحّ مِن أَيْ كِتَاب آخَر.
He said that the Book of Mormon is more correct than any other book.

Function: Asking and answering questions of contrasting attitudes, emotions, and feelings
Context: Describing the importance of Gospel

## What are Verbal Nouns?

- Arabic uses what are called verbal nouns to accomplish several different goals. The most common are connecting multiple verbs in a sentence and expressing abstract ideas. A verbal noun is simply a noun form of a verb. The Conceptual Practice: Verb Forms will introduce you to verbal nouns and how they are formed for each form (see page 144). This section will explain how they are used.

## Connecting Multiple Verbs

- You have probably already seen a few examples of sentences that have two verbs. There are two ways to do this: simply putting "أَنْ" between two conjugated verbs or using a verbal noun (مَصْدَر).

صَدِيقِنَا يُرِيد <u>التَّعَمُّد</u>
Our friend wants <u>being baptized</u>

صَدِيقِنَا يُرِيد <u>أَنْ يَتَعَمَّد</u>
Our friend wants <u>that he be baptized</u>

Note: The above translations are literal but have the same meaning, *"the investigator wants to be baptized."*

## Expressing Abstract Ideas

- Verbal nouns can be used to talk about an action as an abstract idea. In English, we do something similar by adding "-ing" to the end of a verb. It is also important to remember that verbal nouns are almost always definite even if it is indefinite in English.

<u>اَلْحُصُول</u> عَلَى اَلرَّوْح اَلْقُدُس هُوَ اَلْمَبْدَأ اَلرَّابِع فِي إِنْجِيل اَلْمَسِيح
<u>Receiving</u> the Holy Ghost is the fourth princple of the Gospel of Christ

<u>اَلذِّهَاب</u> إِلَى اَلْكَنِيسَة جُزْءَ مُهِمّ مِن حَيَاة أَتْبَاع لِلْمَسِيح
<u>Going</u> to church is an important part of the life of disciples of Christ

## Features of Verbal Nouns:

- Verbal nouns, while technically nouns, still preserve some of their verb features. If a verb usually requires a preposition after it, then the verbal noun will retain the preposition as well. Also, verbal nouns can still take objects just like a verb does.

---

**Change the underlined verbs in the following sentences into verbal nouns and remove أَنْ:**

يُمْكِنِنَا أَنْ <u>نَتَغَيَّر</u> مِن خِلَال اَلْكَفَّارَة
We can change through the Atonement.

يَجِب عَلَيْنَا كُلِّنَا أَنْ <u>نَتُوب</u>
We all need to repent.

يُرِيد اَلرَّبّ أَنْ <u>يُسَاعِدَنَا</u>
The Lord wants to help us.

يَجِبْ أَنْ <u>نُصَلِّي</u> يَوْمِيّاً
We should pray daily.

# Application Activity

## Scenario

**Teach a Three Minute Lesson:** Prepare a lesson summary you could teach to someone you just met on the street.

1. **Practice:** You will work as a companionship for this activity.

Missionary A: You will play the role of a missionary for this activity.

- Introduce yourself and a brief outline of what the Gospel has to offer.
- Use verbal nouns to explain the blessings of the Gospel.

Missionary B: You will play the role of the street contact.

- Express that you recently lost a family member to death and have been thinking about life after death.

2. **Re-practice:** Switch roles, and repeat the activity.

## Additional Scenario(s)

**Give a Talk:** Prepare to give a sacrament talk about the Plan of Salvation. Incorporate verbal nouns to create complex sentences and talk about abstract ideas.

1. Include a few sentences that talk about obtaining blessings through the Gospel.
2. Include sentences about helping others to receive the Gospel.

| يُرِيد أَبُونَا اَلسَّمَاوِيّ<br>Heavenly Father wants | مُبَارَكَة<br>to blessing | أَبْنَاءَهُ فِي هَذِهِ اَلْحَيَاة<br>His children in this life |
|---|---|---|
| يَرْغَب يَسُوع اَلْمَسِيح فِي<br>Jesus Christ desires | خِلَاص<br>saving | كُلِّ فَرْد مِنَّنَا<br>each of us individually |
| تُسَاعِدُنَا كَفَارَّة يَسُوع اَلْمَسِيح فِي<br>The Atonement of Jesus Christ helps us | اَلتَّغَلُّب عَلَى<br>overcoming | اَلْخَطِيئَة وَالْمَرَض<br>sin and sickness |
| يُسَاعِد اَلْمُخَلِّص أَبْنَاء الله فِي<br>The Savior helps children of God (with) | اَلشُّعُور بِـ<br>feeling | اَلسَّعَادَة اَلْكَامِلَة<br>complete happiness |
| أُصَلِّي وَأَسْعَى إِلَى<br>I pray and strive | اَلْحُصُول عَلَى<br>recieving | اَلْحَيَاة اَلْأَبَدِيَّة<br>eternal life |

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَاذَا؟
What . . . ?

لِمَاذَا؟
Why . . . ?

بِسَبَب
because of . . .

---

هَلْ يُرِيد أَبُونَا اَلسَّمَاوِيّ مُبَارَكَة أَبْنَاءهُ فِي هَذِهِ اَلْحَيَاة؟
Does our Heavenly Father want to bless his children in earth life?

نَعَم، يُرِيد أَبُونَا اَلسَّمَاوِيّ مُبَارَكَة أَبْنَاءَهُ فِي هَذِهِ اَلْحَيَاة.
Yes, our Heavenly Father wants to bless his children in earth life.

هَلْ تَرْغَب فِي اَلشُّعُور بِالسَّعَادَة اَلْكَامِلَة؟
Do you want to feel perfect happiness?

نَعَم ، أَرْغَب فِي اَلشُّعُور بِالسَّعَادَة اَلْكَامِلَة
Yes, I want to feel perfect happiness.

هَلْ يَرْغَب يَسُوع اَلْمَسِيح لِنَا فِي اَلشُّعُور بِالْخَطِيئَة وَالْمَرَض؟
Does Jesus desire for us to feel sin and sickness?

لَا ، لَا يُرْغَب يَسُوع اَلْمَسِيح لِنَا فِي اَلشُّعُور بِالْخَطِيئة وَالْمَرَض.
No, Jesus does not desire for us to feel sin and sickness.

**What is Casing?**

- Casing is how Arabic sets nouns apart, clarifying the noun's purpose in the sentence. Arabic has three cases: Nominative, Accusative, and Genitive. Each case is marked by a separate vowel placed as the final vowel of the noun. However, you will rarely need to know all of the intricate details of Arabic casing as a missionary. You will see words fully cased in the Book of Mormon and very formal texts, but most Arabs do not use it in every day speech. Casing is useful to know when to change human plural endings from "ون" to "ين" and duals from "يْنَ" to "ان." Casing rules are used every day in these applications.

**Nominative:**

- Nominative case is the default case, usually used for subjects of sentences. It is marked by ـُ if the noun is definite or ـٌ if it is indefinite. Human plurals like مُبَشِّرُون end with "ون" if the noun is nominative. You will see that for accusative and genitive, the ending changes to "ين."

**Accusative:**

- Accusative is most frequently the object of a verb. In the sentence "the boy reads books," "boy" is the subject and would be cased nominative. "Books" is the object and would be cased as accusative. Accusative is marked usually with ـَ if the noun is definite and ـً for indefinite, but you will use it most when changing human plurals as previously discussed.

**Genitive:**

- Genitive is the case for nouns that come after prepositions or nouns that are the second term of Idaafah. The marker for genitive is ـِ for definite and ـٍ for indefinite. For human plurals that end with "ون" in the nominative, it changes to "ين" identically to the accusative.

Example: سَأَلَ اَلْمُسْلِمُون اَلْمُبَشِّرِين عَنْ اَلْمَسِيحِيين

genitive | accusative | nominative

Translation: *The Muslims asked the missionaries about Christians.*

---

**The following sentences have each noun in the nominative (default); correct the mistakes by changing the necessary nouns to accusative/genitive:**

ذَهَبَ اَلْمُبَشِّرُون إِلَى بَيْت اَلْمُسْلِمُون وَعَلَّمُوا اَلْمُسْلَمُون اَلْإِنْجِيل مِع اِلْأَخَرُون

عَلَمَ يَسُوع اَلْمَسِيح اَلْقَدِيسُون وَاَلْمُؤمِنُون اَلْإِنْجِيل

## Scenario

**Teach about Missionary Work:** Fadi is a recent convert to the Church and is curious about his role in missionary work. Help him to understand how he can share the gospel too.

1. **Practice:** You will work as a companionship according to the following roles:

Missionary A: You will play the role of the missionry.
- Reteach the importance of the restoration and baptism.
- Invite Fadi to join you in a lesson.

Missionary B: You will play the role of the investigator.
- Listen to the missionary's lesson, and actively participate in the teaching process.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Give an Outline:** You are teaching a less-active who has doubts about God and His love for all of His children. Reassure him that God does love everyone.

1. Use the Gospel as evidence that God loves all of His children by talking about the Plan of Salvation and the role of the Book of Mormon in the Restoration.

| | | | | |
|---|---|---|---|---|
| نَعَم<br>Yes | يُبَارِك<br>blesses | اَلْإِنْجِيل<br>the gospel | اَلْقِدِيسِين<br>the saints | فِي حَيَاتِهِم اَلْيَوْمِيَّة<br>in their daily lives |
| لَا<br>No | يَدْعُو<br>calls | اَلرَّبّ<br>the Lord | مُبَشِّرِين<br>missionaries | فِي اَلْأَيَّام اَلْأَخِيرَة<br>in latter days |
| هَلْ<br>(yes/no) . . . ? | (لَا) يُحِبّ<br>loves | الله<br>God | اَلْأَمْرِيكِيِّين فقط<br>not only Americans | إِنَّمَا يَهْتَمّ بِكُلّ أَبْنَائِهِ<br>but he cares for all His children |
| مَاذَا؟<br>What . . . ?<br>(verbal sentence) | يُسَاعِد<br>helps | اَلْمُبَشِّرُون<br>missionaries | اَلْآخَرِين<br>others | لِيُعَبِّرُوا عَنْ حُبِّهِم لله<br>in order to show their love for God |
| مَا؟<br>What . . . ?<br>(nominal sentence) | يُعَمِّد<br>baptizes | | أَصْدِقَاءَاَلْكَنِيسَة<br>friends of the church<br>(investigators) | فَيُصْبِحُون أَعْضَاءً فِي اَلْكَنِيسَة<br>so they become members of the Church |
| لِمَاذَا؟<br>Why . . . ? | | خِطَّة اَلْخَلَاص<br>the Plan of Salvation | | |
| لِأَنَّ<br>because it . . . | | كِتَاب مُورْمُون<br>The Book of Mormon | | |
| بِسَبَب<br>because of . . . | | | | |

هَلْ يُحِبّ الله اَلْأَمْرِيكِيِّين فَقَط؟
Does God only love Americans?

لَا ، لَا يُحِبّ الله اَلْأَمْرِيكِيِّين فَقَط وَلَكِنَهُ يَهْتَمّ بِكُلّ أَبْنَائِهِ.
No, God does not love only Americans but cares for all of His children.

لِمَاذَا يُعَمِّد اَلْمُبَشِّرُون أَصْدِقَاء اَلْكَنِيسَة؟
Why do missionaries baptize friends of the church (investigators)?

نُعَمَّد أَصْدِقَاء اَلْكَنِيسَة لِيُصْبِحُوا أَعْضَاءً فِي كَنِيسَة اَلْمَسِيح.
Missionaries baptize investigators so that they become members of the Church of Christ.

مَن يَدْعُو اَلْمُبَشِّرِين؟
Who calls the missionaries?

يَدْعُو الله مُبَشِّرِين فِي اَلأَيَّام اَلْأَخِيرَة
God calls missionaries in the latter days.

### What is the Dual?

- In English there are single nouns and plural nouns, however, Arabic also has a dual form for nouns, verbs, and adjectives.

For example:

| Singular | Plural | Dual |
|---|---|---|
| *book* | *books* | *two books* |
| كِتَاب | كُتُب | كِتَابَان |

### How is the dual used in Arabic?

- In order to create a dual noun or adjective, a simple ending is added to the singular noun or adjective. Dual verbs are conjugated similar to normal verbs.

| Dual Adjective | Singular Adjective | Dual Noun | Singular Noun |
|---|---|---|---|
| جَمِيلَان | جَمِيل | بَيْتَان | بَيْت |
| لَطِيفَان | لَطِيف | شَقَّتَان | شَقَّة |
| قَدِيمَتَان | قَدِيمَة | كَنِيسَتَان | كَنِيسَة |

Note: The ة changes to a ت for dual nouns whose singular form end in ة.

- Casing: You saw in Conceptual Practice: Casing (page 126) earlier about the use of case endings in Arabic. This means that the dual ending for nouns and adjectives will either be ان (for accusative) or يَن (for accusative and genitive).

### When is the dual used in Arabic?

- Dual verbs are normally only used in verb formal settings or writing. Dual nouns and adjectives are much more common and are used in daily conversation.

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**The following sentences have normal plurals. Change them to dual (remember casing rules):**

ذَهَبَ اَلْمُبَشِّرُون إِلَى بَيْت اَلْأَصْدِقَاء وَعَلَّمُوا اَلْأَصْدِقَاء مَعَ اَلْآخَرِين

عَلَّم يَسُوع اَلْمَسِيح اَلْقَدِّيسُون وَاَلْمُؤْمِنُون

# Application Activity

## Scenario

**Baptism:** You have been teaching a married couple for several weeks, and they have been attending church and keeping commitments. You and your companion feel that they are ready to be baptized. Practice dual structures by inviting them to be baptized.

1. **Practice:** You will work in groups of 3–4 missionaries according to the following roles

Companionship A: You will play the role of the missionaries.

- Bear your testimony of the importance of baptism.
- Invite the couple to be baptized next Saturday at 5:00 p.m.
- Extend a commitment to read the Book of Mormon and pray everyday leading up to the baptism.

Companionship B: You will play the role of  the married couple.

- Answer the missionaries' questions, and take an active role in the lesson.

2. **Re-practice:** Switch roles, and do it again.

## Additional Scenario(s)

1. **Converse with Another Companionship:** Talk with another companionship about preparation day activities. Ask the other companionship what they did last week and what they will do next preparation day. Then tell your companion what they did so you can practice both second and third person duals.

| | | | | | | |
|---|---|---|---|---|---|---|
| نَعَم<br>Yes | اَلْأُخْتَان<br>the two sisters | تَبْحَثَان عَنْ<br>are looking for | | | أَصْدِقَاء جُدُد<br>new friends | لِلْكَنِيسَة<br>of the church |
| لَا<br>No | أَنْتُمَا<br>you two | يَتَعَمَّد<br>to be baptized | تـُ / تـَ (-)ان<br>you (two) m/f | يـُ / يـَ(-)ان<br>they (two) m | اَلسَّبْت اَلْقَادِم<br>next Saturday | بِالسُّلْطَة اَلْمُنَاسِبَة<br>by the proper authority |
| هَلْ<br>(yes/no) . . . ? | اَلشَّبَّان<br>the two young men | يَحْضُر<br>to attend | | تـُ / تـَ(-)ان<br>they (two) f | اَلْكَنِيسَة<br>Church | مَعَنَا هَذَا اَلْأَحَد<br>with us on Sunday |
| لِمَاذَا<br>why | | | | | | |

هَلْ سَيَتَعَمَّد اَلشَّبَّان اَلْأُسْبُوع اَلْقَادِم؟
Will the two young men be baptized next week?

لَا، لَنْ يَتَعَمَّدَا اَلْأُسْبُوع اَلْقَادِم بَل سَيَنْتَظِرَان حَتَّى يَكُونَا مُسْتَعِدَّيْن.
No, they will not be baptized next week, but they will wait until they are ready.

هَلْ سَتَحْضُرَان اَلْكَنِيسَة مَعَنَا هَذَا اَلْأَحَد؟
Will you two attend church with us this Sunday?

نَعَم ، سَنَحْضُر اِجْتِمَاع اَلْكَنِيسَة مَعَكُمَا هَذَا اَلْأَحَد.
Yes, we will attend church with you two this Sunday.

هَلْ تَبْحَث اَلْأُخْتَان عَنْ أَصْدِقَاء جُدُد لِلْكَنِيسَة بِقُوَّة اَلرَّوْح اَلْقُدُس؟`
Are the two sisters looking for new friends of the church (investigators) with the power of the Holy Ghost?

نَعَم ، هُمَا تَبْحَثَان بِقُوَّة اَلرَّوْح اَلْقُدُس.
Yes, they are looking by the power of the Holy Ghost.

# Application Activity

## Scenario

**Reporting to Your Leaders:** You have been teaching two sisters who are progressing towards baptism. Your district leader would like a report about how these two sisters are keeping commitments and progressing towards baptism.

1. **Practice:** You will work as a companionship for this activity.

Missionary A: You will play the role of the missionary.

- Tell your district leader which commitments these sisters have been keeping and which commitments these sisters have not been keeping.
- Answer your district leaders questions, and provide any necessary information.

Missionary B: You will play the role of the district leader.

- Listen to the missionary's report, and ask appropriate questions.

2. **Re-practice:** Switch roles, and repeat the activity.

## Additional Scenario(s)

**Extending Commitments:** You and your companion are preparing to extend a baptismal commitment to a married couple. As a companionship, prepare a lesson plan including commitments to the married couple.

1. Practice using the dual, and prepare a simple lesson plan for the married couple. Practice extending each commitment in the lesson plan.

| | | | | | |
|---|---|---|---|---|---|
| دَرْس اَلْاِسْتِعَادَة<br>the lesson of the Restoration | الصَّدِيقَيْن<br>the two investigators | | | عَلَّمَا<br>taught | اَلْمُبَشِّرَان<br>the two missionaries |
| فِي الْفَرْع<br>in the branch | عَائِلَتَيْن جَدِيدَتَيْن<br>two new families | تُمَا<br>you (two) m/f | ا<br>they (two) m | عَمَّدَ<br>baptized | اَلْمُبَشِّرَان<br>the two elders |
| فِي يَوْم اَلْاِسْتِعْدَاد<br>(on) preparation day | الشَّخْصَيْن<br>the two individuals | | تَا<br>they (two) f | سَاعَدَ<br>helped | اَلْأُخْتَان<br>the two sisters |
| | | | | خَدَمَ<br>served | أَنْتُمَا<br>you two |
| | | | | | هُمَا<br>those two |

نَعَم
Yes

لَا
No

مَتَى
When?

هَلْ؟
(yes/no) . . .

لِمَاذَا؟
why

مَاذَا عَلَّمَ اَلْمُبَشِّرَان الصَّدِيقَيْن؟
What did the two missionaries teach the two investigators?

اَلْمُبَشِّرَان عَلَّمَا الصَّدِيقَيْن دَرْس اَلْاِسْتِعَادَة.
The two missionaries taught the two investigators the lesson of the Restoration.

هَلْ عَمَّدَ اَلْمُبَشِّرَان اَلْعَائِلَتَيْن اَلْجَدِيدَتَيْن فِي الْفَرْع؟
Did the two missionaries baptize the two new families in the branch?

لَا ، اَلْمُبَشِّرَان لَمْ يُعَمِّدَا اَلْعَائِلَتَيْن اَلْجَدِيدَتَيْن فِي الْفَرْع.
No, the two missionaries did not baptize the two new families in the branch.

مَاذَا فَعَلَت اَلأُخْتَان فِي نِهَايَّة اَلأُسْبُوعَ؟
What did the two sisters do over the weekend?

اَلْأُخْتَان خَدَمَتَا شَخْصَيْن
The sisters served two individuals

# Application Activity

## Scenario

**Teach the Commandments**: You are teaching investigators about the Sacrament. Explain it's importance and what it entails.

1. **Practice:** You will work in companionships according to the following roles:

Missionaries A: You will play the roles of the missionaries.

- Teach what the Sacrament is, why we take it.
- Bear testimony

Missionaries B: You will play the roles of the investigators.

- Be active and engaged.
- Ask questions to stay involved in the lesson

1. **Re-practice:** Switch roles (and/or groups), and repeat the practice activity.

## Additional Scenario(s)

**Translation of the Book of Mormon:** Practice making street contacts. Give basic information about the Book of Mormon, and talk about how it is translated into all languages.

1. Testify that God loves all of His children and that the Gospel is given to benefit everyone.

| | | | |
|---|---|---|---|
| نَعَم<br>Yes | يُتَرْجَم<br>is being translated | كِتَاب مُورْمُون<br>the Book of Mormon | إِلَى اَللُّغَة اَلْعَرَبِيَّة<br>into the Arabic language |
| لَا<br>No | يُكْتَب<br>is being written | اَلْكِتَاب<br>the book | فِي اَلْأُسْبُوع اَلْحَالِي<br>in the current week |
| هَلْ<br>(yes/no) . . . ? | يُبارَك<br>is blessed | اَلْخُبْز وَاَلْمَاء<br>the bread and the water | خِلَال اِجْتَمَاع اَلْقُرْبَان<br>during sacrament meeting |
| مَاذَا؟<br>What . . . ? | | | |
| لِمَاذَا؟<br>Why . . . ? | | | |
| بِسَبَب<br>because of . . . | | | |

هَلْ سَيُبارَك اَلْخُبْزُ وَاَلْمَاء فِي اَلْأُسْبُوع اَلْحَالِي؟
Are the bread and water being blessed this week?

لَا ، لَن يُبارَك اَلْخُبْز وَاَلْمَاء فِي اَلْأُسْبُوع اَلْحَالِي, بِسَبَب اَلْمُؤْتَمَر اَلْعَام
No, the bread and water are not being blessed this week because of General Conference.

هَلْ يُتَرْجَم كِتَاب مُورْمُون بِاللُّغَة اَلْعَرَبِيَّة؟
Is the Book of Mormon being translated into Arabic?

نَعَم ، يُتَرْجَم كِتَاب مُورْمُون إِلَى اللُّغَة اَلْعَرَبِيَّة؟
Yes, the Book of Mormon is being translated into Arabic.

مَتَى سَيُكْتَب اَلْكِتَاب؟
When will the book be written?

يُكْتَب اَلْكِتَاب فِي أَلْأُسْبُوع اَلْحَالِي.
The book will be written this week.

# Application Activity

## Scenario

**Teaching the Restoration**: You are teaching a new investigator about the Restoration of the Gospel.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.

- Use the passive in order to teach the events of the Restoration.
- Bear testimony of the truth of the events of the Restoration.

Missionary B: You will play the role of the investigator.

- Express that it will be hard to change.
- Ask questions to stay involved in the lesson.

2. **Re-practice:** Switch roles, and repeat the practice activity.

## Additional Scenario(s)

**Preparing an Outline:** You are preparing a simple lesson plan of the first three lessons from *Preach My Gospel*.

1. Write a simple outline of each principle from the first three lessons using the passive voice in Arabic. Then, read your outline to your companion.



Receptive Skill: Listening, Reading
Productive Skill: Speaking, Writing

| | | | |
|---|---|---|---|
| نَعَم<br>Yes | تُرْجِمَ<br>was translated | كِتَاب مُورْمُون<br>the Book of Mormon | إِلَى اَللُّغَة اَلْعَرَبِيَّة<br>in to the Arabic language |
| لَا<br>No | كُتِبَ<br>was written | هَذَا اَلْكِتَاب<br>this book | فِي اَلْأُسْبُوع اَلْمَاضِيّ<br>last week |
| هَلْ<br>(yes/no) . . . ? | شُوهِدَ<br>was seen | أَبُونَا اَلسَّمَاوِيّ<br>Heavenly Father | مِن قِبَل جُوزَف سمِيث<br>by Joseph Smith |
| مَاذَا؟<br>What . . . ? | بُورِكَ<br>was blessed | اَلْخُبْز وَاَلْمَاء<br>the bread and the water | خِلَال اِجْتِمَاع اَلْقُرْبَان<br>during sacrament meeting |
| لِمَاذَا؟<br>Why . . . ? | وُضِعَت<br>was put (created) | خِطَّة اَلْخَلَاص<br>the Plan of Salvation | قَبْلَ اَلْحَيَاة اَلْأَرْضِيَّة<br>before Earth life |
| بِسَبَب<br>because of . . . | | | |

مَتَى وُضِعَت خِطَّة اَلْخَلَاص؟
When was the Plan of Salvation put (created)?

وُضِعَت خِطَّة اَلْخَلَاص قَبْلَ اَلْحَيَاة اَلْأَرْضِيَّة.
The Plan of Salvation was put (created) before Earth life.

مَاذَا تُرْجِمَ مِن اَلْإِنْجْلِيزِيَّة إِلَى اَلْعَرَبِيَّة؟
What was translated from English to Arabic?

تُرْجِمَ كِتَاب مُورْمُون مِن اَلْإِنْجْلِيزِيَّة إِلَى اَلْعَرَبِيَّة.
The Book of Mormon was translated from English to Arabic.

هَلْ بُورِكَ اَلْخُبْز وَاَلْمَاء خِلَال اِجْتِمَاع اَلْقُرْبَان؟
Were the bread and water blessed during sacrament meeting?

نَعَم ، بُورِكَ اَلْخُبْز وَاَلْمَاء خِلَال اِجْتِمَاع اَلْقُرْبَان.
Yes, the bread and water were blessed during sacrament meeting.

### What are كَانَ وَأَخَوَاتُهَا?

- Earlier in this book you learned how verbs affect the case endings of nouns and adjectives. "Kaana and her sisters" are a special group of verbs that affect the sentences in a very specific way. Here is a list of most of the "Kaana and her sisters."

| | | | |
|---|---|---|---|
| to be | كَانَ | to become | صَارَ |
| to not be | لَيْسَ | to remain | ظَلَّ |
| to become | أَصْبَحَ | to continue to be/is still | مَا زَالَ |

### What are case endings?

- You may have noticed that the short vowel endings of nouns and adjective tend to change. These are called case endings, as mentioned before. The default case ending is a ـُ for definite nouns and adjectives and a ـٌ for indefinite nouns and adjectives. This is called the nominative case. "Kaana and her sisters" change the predicate of a sentence from a nominative case to an accusative case, which is marked with a ـَ or definite nouns and adjectives and a اً for indefinite nouns and adjectives.

### How do كَانَ وَأَخَوَاتُهَا affect sentences?

- "Kaana and her sisters" change the predicate of a sentence from the nominative case to an accusative case. A predicate is the part of a sentence that expresses what is said about the subject. The predicates of the following sentences have been underlined as examples:

| | | |
|---|---|---|
| I became <u>a missionary.</u> | This was a <u>nice day</u> at church. | He continues to be <u>an apostle</u> in the church. |

### Why are كَانَ وَأَخَوَاتُهَا important right now?

- "Kaana and her sisters" are important because of the case endings of indefinite accusative nouns and adjectives. The ـً can only be written over an ا or ة, so if an indefinite noun or adjective does not end in either of these letters, then a ا is added in order for the ـً to have a seat. So, while your use and understanding of case endings may not be important until later in this book, it is important to recognize how "Kaana and her sisters" affect writing and pronouncing words.

| Indefinite Nominative | Indefinite Accusative | Full Sentence |
|---|---|---|
| مُبَشِّرٌ | مُبَشِّراً | أَصْبَحْتُ مُبَشِّراً<br>I became a missionary. |
| يَوْمٌ جَمِيلٌ | يَوْماً جَمِيلاً | كَانَ هَذَا يَوْماً جَمِيلاً<br>This was a beautiful day |
| رُسُولٌ | رَسُولاً | هُوَ مَا زَالَ رَسُولاً فِي اَلْكَنِيسَة<br>He continues to be an apostle in the church. |

**Practice identifying the predicate of the following sentences:**

We are not Muslims, we are Mormons.

The true church will remain on the earth forever.

When you are baptized, you will become a member of the church.

**Write a translation for the following sentences:**

We are not Muslims, we are Mormons.

The true church will remain on the earth forever.

When you are baptized, will become a member of the church.

# Application Activity

## Scenario

**Teaching about the Restoration:** You and your companion are teaching Makram, a Christian, about the apostasy and the importance of a restoration. Makram is particlarly interested in the need for the correct authority from God.

1. **Practice:** You will work in companionships according to the following roles:

Missionary A: You will play the role of the missionary.
- Summarize the condition of the world during the Apostasy.
- Explain the Restoration and bear testimony.
- Practice there is/there are statements by teaching Makram what we have in the Church and the world is because of the Restoration.

Missionary B: You will play the role of Makram.
- Repeat what you have learned from the missionary's lesson about the Restoration and Apostasy.

2. **Re-practice:** Switch roles, and re-practice.

## Additional Scenario(s)

**Give an Outline:** You are preparing to teach a Gospel Principles class on the Restoration. Many of the people who are attending your class are progressing investigators who are familiar with the Great Apostasy.

1. One missionary will be teaching the class. Prepare a simple outline of the Restoration. Include what people of the Church did and did not do and how that led to the events of the Restoration.

2. The other missionary will be a progressing investigator. Listen to the lesson and ask appropriate questions.

نَعَم
Yes

لَا
No

هَلْ
(yes/no) . . . ?

مَا؟
What . . . ?
(nominal sentence)

لِمَاذَا؟
Why . . . ?

لِأَنَّ
because it . . .

بِسَبَب
because of . . .

| | | |
|---|---|---|
| هُنَاكَ<br>There are | رُسُل وَأَنْبِيَاء<br>apostles and prophets | فِي اِلْكَنِيسَة اَلْمُسْتَعَادَة<br>in the restored church |
| كَانَ هُنَاكَ<br>There were | رُسُل وَأَنْبِيَاء<br>apostles and prophets | فِي اِلْكَنِيسَة اَلْأَصْلِيَّة<br>in the original church |
| هُنَاكَ / لَيْسَ هُنَاكَ<br>There is/are not /There is/are | كَهَنُوت الله<br>priesthood of God | عَلَى اَلْأَرْض<br>on the Earth |
| | قُوَّة وَسُلْطَة<br>power and authority | فِي اِلْعَالَم<br>in the world |
| كَانَ هُنَاكَ / لَمْ يَكُن هُنَاكَ<br>There was/were | مِلْئ اَلْإِنْجِيل<br>fulness of the gospel | خِلَال اَلْإِرْتِدَاد اَلْعَظِيم<br>during the Great Apostasy |
| يُوجَد / تُوجَد / لَمْ يُوجَد / لَمْ تُوجَد<br>There was/were not/There was/were | كَنِيسَة اَلْمَسِيح<br>The church of Christ | |

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هَلْ هُنَاكَ رُسُل وَأَنْبِيَاء عَلَى اَلْأَرْض؟
Are there prophets and apostles on the earth?

نَعَم ، هُنَاكَ رُسُل وَأَنْبِيَاء عَلَى اَلْأَرْض.
Yes, there are prophets and apostles on the earth.

هَلْ كَانَ هُنَاكَ كَهَنُوت الله عَلَى اَلْأَرْض خِلَال اَلْإِرْتِدَاد اَلْعَظِيم؟
Was there priesthood authority during the Great Apostasy?

لَا ، لَمْ يَكُنْ هُنَاكَ كَهَنُوت الله عَلَى اَلْأَرْض خِلَال اَلْإِرْتِداد اَلْعَظِيم.
No, there was not priesthood authority during the Great Apostasy.

هَلْ كَانَ هُنَاكَ مِلْئ اَلْإِنْجِيل فِي اِلْكَنِيسَة اَلْأَصْلِيَّة؟
Was there the fulness of the gospel in the original church?

نَعَم ، كَانَ هُنَاكَ مِلْئ اَلْإِنْجِيل فِي اِلْكَنِيسَة اَلْأَصْلِيَّة.
Yes, there was the fulness of the gospel in the original church.

## What are Verb forms in Arabic?

- Arabic has a system of 10 verb forms, a concept which does not exist in English. Each of the 10 verb forms follow a rigid pattern of consonants and vowels and are easy to identify after a little bit of practice. This verb system is based on three letter roots. If you know the root of a Form 1 verb, for example, you can detemine what the rest of the corresponding verbs using that root are for all 10 verb forms.

  Examples: دَرَسَ - *to study* شَهَدَ - to witness, testify عَمَّدَ - to baptize
  دَرَّسَ - *to teach* شَاهَدَ - to see, watch تَعَمَّدَ - to be baptized

- You will learn the inherent meanings that each of these forms implies later, but for now, focus on the structure of each verb form, and work on memorizing them. As you master the 10 verb forms, conjugation becomes much easier and seems less random. We will use the root ف ع ل to demonstrate the 10 forms even though most of these are not actually used; this is to show the structure only. The following are the 10 forms with their past tense, present tense, and verbal noun structures:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1. | varies | يَفْعَل | فَعَلَ | 6. | تَفَاعُل | يَتَفَاعَلَ | تَفَاعَلَ |
| 2. | تَفْعِيل | يُفَعِّل | فَعَّلَ | 7. | اِنْفِعَال | يَنْفَعِل | اِنْفَعَلَ |
| 3. | مُفَاعَلَة | يُفَاعِل | فَاعَلَ | 8. | اِفْتِعَال | يَفْتَعِل | اِفْتَعَلَ |
| 4. | إِفْعَال | يُفْعِل | أَفْعَلَ | 9. | اِفْعِلَال | يَفْعَلَّ | اِفْعَلَّ |
| 5. | تَفَعُّل | يَتَفَعَّلَ | تَفَعَّل | 10. | اِسْتِفْعَال | يَسْتَفْعِلَ | اِسْتَفْعَلَ |

*Note: Form 1 is the only verb form that has any variation in its past, present, and verbal noun pattern.

- Most of the 10 forms often have an implied meaning, but it is important to remember that there are exceptions. Also, for any given root there may not necessarily be a version of it in each of the 10 forms.

  For example: Form 2 is a causative of the Form 1, and Form 5 is a reflexive of the Form 2.

  1. عَلِمَ - *to know*
  2. عَلَّمَ - *to cause someone to know (to teach)*
  5. تَعَلَّمَ - *to cause oneself to know (to learn)*

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**Identify the verb forms of the following verbs and repeat the word outloud:**

يُفَكِّر يُعَلِّم يَتَكَلَّم أَعْطَى يَسْتَمِع يَبْحَث

اِنْتَبَهَ تَعَمَّد عَمَّدَ يُطَبِّق عَمَلَ يَسْتَعْمِل

**Write the correct short vowels over the following words based on which verb form it is:**

تغيّر غيّر حضّر حضر شهد شاهد

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# Verb Forms

## Verb Chart

Here is a chart of the verb forms I-X with the root ل – ع – ف, which is the root for the word verb. In Arabic this root is used in every form as an example, though its meaning may not be used in every form. Form I verbs have an irregular vowel pattern, but forms II-X all follow the same voweling pattern regardless of root. A final column is for the forming of the verbal noun of each root. Verbal nouns are used normally as nouns but can also be translated as gerunds, or -ing verbs, in English. Also, Arabic does not have an infinitive for verbs, so third person masculine is used instead. Tentative properties have been provided to help you begin thinking about the verb forms, but these properties are not comprehensive.

| Properties | Verbal Noun اَلْمَصْدَر | Present اَلْمُضَارِع | Past اَلْمَاضِيّ | Form اَلْأَوْزَان |
|---|---|---|---|---|
| Regular | الفِعْل | يَفْعَل | فَعَلَ | I* |
| Causative Intensive or Denominative | التَّفْعِيل | يُفَعِّل | فَعَّلَ | II |
| Reciprocal | المُفَاعِلَة | يُفَاعِل | فَاعَلَ | III |
| Causative | اَلْإِفْعَال | يُفْعِل | أَفْعَلَ | IV |
| Reflexive of II | التَّفَعُّل | يَتَفَعَّل | تَفَعَّلَ | V |
| Reflexive of III | التَّفَاعُل | يَتَفَاعَل | تَفَاعَلَ | VI |
| Passive of I | اَلْإِنْفِعَال | يَنْفَعِل | إِنْفَعَلَ | VII |
| Reflexive of I | اَلْإِفْتِعَال | يَفْتَعِل | إِفْتَعَلَ | VIII |
| Colors, Defects | الاِفْعِلَال | يَفْعَلُّ | اِفْعَلَّ | IX |
| Causative Reflexive | اَلْإِسْتِفْعَال | يَسْتَفْعِل | إِسْتَفْعَلَ | X |

## Using Forms to Infer Meaning

As you learn the language, you will have to infer the meanings of many of the new words that you see and hear. In addition to using context to infer meaning, you will also learn to rely on the root system to infer meaning. By associating roots with forms and meanings, your language learning will increase greatly.

** This form is the only one with exceptions where voweling may change. Pay special attention to the dictionary and native use.*

### The Arabic Root System

Arabic is a heavily root-based language. As previously explained, most words have a three letter root that fits into a variety of forms in order to create verbs, nouns, adjectives, etc. Voweling becomes very important in these situations. You may have already noticed some of these root patterns. For example, the root ك – ت – ب is connected with writing.

| ك – ت – ب | كَتَبَ | كِتَاب | مَكْتُوب | كُتُب | كَاتِب |
|---|---|---|---|---|---|
| | He wrote | Book | Written | Books | Writer |

Once you begin to learn the various forms of Arabic you can create words based on what you know about Arabic grammar. A simple example is constructing superlatives. First, identify the three letter root from an adjective, and then plug the root letters into the form for creating superlatives, as shown below.

| Superlative | Form | Root | Word |
|---|---|---|---|
| أَكْبَر<br>Bigger/Biggest | أَـْـَـ | ك – ب – ر | كَبِير<br>Big |

### The Verb Form System

Similar to using different forms to create nouns, superlatives, and adjectives, Arabic uses a verb form system to express different meanings with the same root. There are ten main verb forms in Arabic. Each has its own pattern for conjugation, and each has an associated meaning though the meanings of each form are difficult to translate into English. Not every root fits into every verb form in Arabic, so you will have to take notice and memorize which roots are used in which forms. As an example, we will look into the relationship between the meanings of forms II and V.

| Form V | | Form II | | Root |
|---|---|---|---|---|
| Present | Past | Present | Past | |
| يَتَعَلَّم<br>he learns | تَعَلَّمَ<br>he learned | يُعَلِّم<br>he teaches | عَلَّمَ<br>he taught | ع – ل – م<br>science, learning, study |
| يَتَكَلَّم<br>he speaks | تَكَلَّمَ<br>he spoke | يُكَلِّم<br>he speaks to | كَلَّمَ<br>he said to | ك – ل– م<br>word, speech, talking |

Form II verbs normally describe doing something to something else. For example, if the root were ع – ل – م which has a meaning associated with science, learning, or study, then to make someone else learn or study means to teach. Form V verbs typically have a reflexive quality. With our same example, we are making study or learning happen to ourselves.

# Forms II and V (اَلْوَزْن اَلثَّانِيّ وَاَلْخَامِس)

| | | | | |
|---|---|---|---|---|
| حَتَّى نَحْصُل عَلَى اَلْحَيَاة اَلْأَبَدِيَّة<br>in order to obtain eternal life | حَيَاتَنَا وَرَغَبَاتِنَا<br>our life and our desires | نُغَيِّر<br>we change | مِن اَللَّازِم أَنْ<br>It is necessary that | نَعَم<br>Yes |
| حَتَّى نَحْصُل عَلَى اَلْحَيَاة اَلْأَبَدِيَّة<br>in order to obtain eternal life | تَمَاماً<br>completely | نَتَغَيَّر<br>we change (ourselves) | مِن اَللَّازِم أَنْ<br>It is necessary that | لَا<br>No |
| تَابَ بِإِخْلَاص<br>has repented sincerely | فَقَط اَلَّذِي<br>only he who | تُعَمِّد<br>you baptize | مِن اَلْوَاجِب أَنْ<br>it is appropriate that | هَلْ<br>(yes/no) . . ? |
| تَتُوب بِإِخْلَاص<br>you repent sincerely | فَقَط بَعَد أَنْ<br>only after | تَتَعَمَّد<br>you be baptized (baptize yourself) | | |
| كَالْمَبْدَأ اَلثَّانِي لِلإِنْجِيل<br>as the second principle of the Gospel | نَاس مَبْدَأ اَلتَّوْبَة<br>the principle of repentance | عَلَّمْتُ<br>I taught | فِي دَرْس اَلْأَمْس<br>In yesterday's lesson | لماذا<br>Why |
| هُوَ اَلْمَبْدَأ اَلثَّانِي لِلإِنْجِيل<br>is the second principle of the Gospel | أَنَّ مَبْدَأ اَلتَّوْبَة<br>that the principle of repentance | تَعَلَّمْتُ<br>I learned (taught myself) | | |
| وَوِجْهَة نَظَرِهُ فِي اَلْحَيَاة<br>and his viewpoint on life | أَفْعَالَهُ<br>his actions | حَسَّنَ اَلرَّجُل<br>the man improved | بِسَبَب اَلْمَعْمُودِيَّة<br>because of baptism | |
| وَلِوِجْهَة نَظَرِهُ فِي اَلْحَيَاة<br>and to his viewpoint on life | بِالنِّسْبَة لِأَفْعَالِهِ<br>in regards to his actions | تَحَسَّن اَلرَّجُل<br>the man improved (himself) | | |

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هَلْ تُرِيد/تُرِيدِين أَنْ تَتَعَمَّد/تَتَعَمَّدِي؟
Do you want to be baptized?

لا,لَا أُرِيد أَنْ أَتَعَمَّد
No, I do not want to be baptized.

مَن تُرِيد أَنْ يُعَمِّدَكَ اَلْأُسْبُوع اَلْقَادِم؟
Who do you want to baptize you next week?

أُرِيد أَنْ يَعَمِّدَنِي اَلْأَخْ إِبْرَاهِيم
I want that Brother Ibrahim baptizes me.

كَيْفَ يُمْكِن أَنْ نَتَغَيّر بِإِخَلَاص مِن خِلَال اَلتَّوْبَة؟
How can we change sincerely through repentance?

مِن اَللَّازِم أَنَ نُغَيِر أَفْكَارَنا وَأَفْعَالَنَا وَتَصَرُّفَاتِنَا
We must change our thoughts, actions, and behaviors.

| Adverb | Object | Subject | Verb |
|---|---|---|---|
| أُسْبُوعِيّاً<br>weekly | عَائِلَتَهُ<br>his family | اَلْمُبَشِّر<br>the missionary | يُرَاسِل<br>writes |
| بِصِفَة مُسْتَمِرَّة<br>on a regular basis | | اَلْأُخْت وَعَائِلَتُهَا<br>the Sister and her family | تَتَرَاسَل<br>correspond |
| أَمْس فِي بَيْتِهَا<br>yesterday in her house | صَدِيقَة اَلْكَنِيسَة<br>(to) the friend of the church (investigator) | (نَحْنُ)<br>(we) | حَدَّثْنَا<br>spoke |
| عَنْ اَلْمَعْمُودِيَّة<br>about baptism | | (أَنْتُم)<br>(you pl.) | تَحَدَّثْتُم<br>spoke (together) |
| بِلُطْف<br>nicely | اَلنَّاس<br>people | اَلْمُبَشِّرُون<br>The missionaries | يُعَامِل<br>treats |
| مِنْ أَجْل بَنَاء مَلَكُوت الله<br>For the sake of building God's kingdom | بِلُطْف<br>nicely | أَعْضَاء اَلْكِنِيسَة<br>the members of the ward | يَتَعَامَل<br>treats each other |

هِل يُرَاسِل اَلْمُبَشِّر عَائِلَتَهُ أُسْبُوعِيّاً؟
Does the missionary write his family weekly?

نَعَم, اَلْمُبَشِّر وَعَائِلَتُهُ يَتَرَاسَلُون بِصِفَة مُسْتَمِرَّة.
Yes, the missionary communicates (by writing) with his family on a regular basis.

هَل تَحَدَّثْتُم عَن اَلْمَعْمُودِيَّة؟
Have you talked together about baptism?

نَعَم, تَحَدَّثْنَا عَن اَلْمَعْمُودِيَّة
Yes, we've talked together about baptism.

لِمَاذَا تَتَعَامَلُون بِلُطْف؟
Why do you treat each other kindly?

نَحْنُ نَتَعَامَل بِلُطْف مَنْ أَجْل بَنَاء مَلَكُوت الله.
We treat each other kindly for the sake of building God's Kingdom.

# Glossary

| English | Arabic |
|---|---|
| Plates | صَفَائِح |
| Plural Marriages | تَعَدُّد الزَّوْجَات |
| Pray | صَلَّى/ يُصَلِّي |
| Prayer | صَلَاَة |
| Premortal Life | الْحَيَاة مَا قَبْلَ الْحَيَاةِ الْأَرْضِيَّة |
| President | رَئِيس |
| Presiding Bishop | الْأُسْقُف الرَّئِيس |
| Priesthood | الْكَهَنُوت، كَهَنُوتِيْ |
| Priesthood Bearer | حَامِل الْكَهَنُوت<br>أُحَدَ حَمَلَة الْكَهَنُوت |
| Primary | الْإِبْتِدَائِيَّة |
| Principle | مَبْدَأ ج مُبَادِئ |
| Proper Priesthood Authority | سُلْطَةُ الْكَهَنُوت الْمُنَاسِبَة |
| Quorum | رَابِطَة ج رَوَابِط |
| Redeem The Dead | يَفْدِي الْمَوْتَى |
| Release (from a call-ing) | سَرَّحَ / يُسَرِّحُ |
| Relief Society | جَمْعِيَّةُ الْإِعَانَة |
| Religion | دِين<br>دِيَانَة |
| Repent | تَابَ / يَتُوب |
| Melchizedek Priesthood | كَهَنُوتُ مَلْكِيصَادِق |
| Member of the Church | عُضْو فِي الْكَنِيسَة |
| Millenium | الْأَلْفِيَّة |
| Mission (Geographic unit of the Church) | بِعْثَة تَبْشِيرِيَّة |
| Mission (Served by someone) | خِدْمَة تَبْشِيرِيَّة<br>مُهِمَّة تَبْشِيرِيَّة<br>بِعْثَة تَبْشِيرِيَّة |
| Missionary | مُبَشِّر ج مُبَشِّرُون |
| Missionary Training Center | مَرْكَز تَدْرِيب الْمُبَشِّرِين |
| Modesty | الْحِشْمَة<br>الْإِعْتِدَال |
| Obedience | الطَّاعَة |
| Ordain | رَسَمَ / يَرْسُم |
| Ordinance | مَرْسُوم ج مَرَاسِيم |
| Ordination | رَسْم<br>رِسَامَة |
| Partake of the Sacrament | يَتَنَاوَل الْقُرْبَان |
| Patriarch | بَطْرِيَرْك |
| Patriarchal Blessing | الْبَرَكَةُ الْبَطْرِيَرْكِيَّة |
| Pay an Honest Tithe | يَدْفَع الْعُشُور بِالْكَامِل |
| Physical Death | الْمَوْت الْجَسَدِيّ |
| Garment (Temple) | الْمَلَابِس الدَّاخِلِيَّةُ لِلْهَيْكَل |
| General Conference | مُؤْتَمِر عَامّ |
| Great Apostasy | الْإِرْتِدَاد الْعَظِيم |
| High Priest | كَاهِن عَالٍ<br>(ج كَهَنَةٍ عَالِّيْن) |
| Home Teacher | مُعَلِّمُ مَنْزِلَيْ |
| Hymns | تَرَانِيم<br>تَرَاتِيل |
| Joseph Smith | جُوزَف سميث |
| Keep (Commandments) | يَحْفَظ |
| Keys (Priesthood) | مَفَاتِيح |
| King James Bible | تَرْجَمَة الْمَلَك جَايمْس<br>لِلْكُتَّاب الْمُقَدّس |
| Law (In the Church) | قَانُون |
| Laying On of Hands | وَضع الْأَيْدِي |
| Liahona | بَوْصَلَة<br>(لِيَاحُونَا) |
| Live Ordinance | مَرْسُومُ لِلْأَحْيَاءِ |
| Lucifer | إِبْلِيس |
| Make Commitments | التَّعَهُّد |
| Marry for Eternity | يَتَزَوَّج زَوَاجاً أَبَدِياً |
| Marry for Time Only | يَتَزَوَّجُ لِفترةِ الْحَيَاةِ الْأَرْضِيَّةِ فَقَطْ |

| English | Arabic |
|---|---|
| Aaronic Priesthood | كَهَنُوت هَارُون<br>حَمَلَة كَهَنُوت هَارُون |
| Administer the Sacrament (blessing and passing of the sacrament) | يُؤَدِّي خِدْمَة الْقُرْبَان<br>مُبَارَكَة وَتَمْرِير الْقُرْبَان |
| Administer to the sick | يُبَارِك الْمَرَضَى |
| Age of Accountability (8 years) | سِنَّ الْمَسْؤُولِيَّة |
| Agency | حَرِيَّةُ الْاِخْتِيَارِ |
| Anoint | يَمْسَحُ بِالزَّيْت |
| Apostasy | اِرْتِدَاد |
| Apostle | رَسُول |
| Articles of Faith | بُنُود الْإِيمَان |
| Baptism | مَعْمُودِيَّة |
| Baptism by Immersion | الْمَعْمُودِيَّةُ بِالتَّغْطِيس |
| Baptism for the Dead | الْمَعْمُودِيَّةُ نِيَابَةٌ عَن الْمَوْتَى |
| Bible | الْكِتَاب الْمُقَدِّس |
| Bishop | أُسْقُف |
| Bless | بَارِكَ/ يُبَارِك |
| Book of Mormon | كِتَاب مُورْمُون |
| By the Authority | بِمُوجِبِ سُلْطَةِ |
| Call (v., to a church calling) | يَدْعُو |
| Calling | الدَّعْوَةُ |
| Celestial Kingdom | الْمَلَكُوت السَّمَاوِيّ |
| Celestial Marriage | الزَّوَاج السَّمَاوِيّ |
| Chapter (Scriptures) | أَصْحَاح |
| Chapter (General) | فَصْلَ / فُصُول |
| Children (older, adults) | أَبنَاء |
| Child (small, infants) | طِفْل / أَطِفَال |
| Church Meetings | اجْتِمَاعَات الْكَنِيسَة |
| Clerk | كَاتِب ج كِتَاب |
| Close with Prayer | يَخْتِم بِالصَّلَاة |
| Commit To | يَتَعَهَّد بِ<br>يَلْتَزِم بـ |
| Companion (of a missionary) | زَمِيل ج زُمَلَاء |
| Confer | مَنَحَ / يَمْنَح |
| Confess | اِعْتَرَفَ بـ / يَعْتَرِف بِـ |
| Convert | مُهتدٍ ج مُهْتَدُون |
| Create | خَلَقَ / يَخْلِق |
| Deacon | شَمَّاس ج شَمَّاسُون |
| Degrees (Kingdoms) of Glory | دَرَجَات (مَمَالِك) الْمَجْد |
| Devotional (Meeting to ponder on a subject) | اِجْتِمَاعُ تَأَمُّل |
| Doctrine and Covenants | الْمَبَادِئ وَالْعُهُود |
| Donate | تَبَرَّعَ / يَتَبَرَّعُ |
| Elder (Office, not Title) | شَيْخَ ج شُيُوخ |
| Elder's Quorum | رَابِطَةُ الشُّيُوخِ |
| Endowment | مَنْحَ / قُبُولَ– تَلَقِّيَ الْأُعْطِيَةُ |
| Endure to the End | يَصْبُر حَتَّى النِّهَايَة |
| Eternal | أَبَدِيّ |
| Exaltation | الْإِعْلَاء |
| Executive Secretary | سِكِرْتِير تَنْفِيذِيْ |
| Exercise Faith | التَّحَلِّي بِالْإِيمَان<br>مُمَارَسَةُ الْإِيمَان |
| Family Home Evening | الْأُمْسِيَّة الْعَائِلِيَّة الْمَنْزِلِيَّة |
| Fast (Noun) | صَوْم |
| Fast (Verb) | صام / يَصُوم |
| Fireside | أُمْسِيَّةُ دِينِيَّة |
| Follow Up (v.) | تَتَّبِع<br>تَابِعَ |
| Forgiveness | الْمَغْفِرَة |
| Free Agency | حَرِيَّةُ الْاِخْتِيَار |
| Full Time Mission President | رَئِيس الْبعثة التَّبْشِيرِيَّةِ الْمُتَفَرِّغ |

| English | Arabic |
|---|---|
| Tabernacle | المَسْكَن<br>خَيْمَة الْاِجْتِمَاعِ |
| Teacher (Office) | مُعَلِّمُ / مُعَلَّمُون |
| Telestial Kingdom | الْمَلَكُوت الْأَدْنَى |
| Temple Marriage | زَوَاج الْهَيْكَل |
| Temple | هَيْكَل / هَيَاكِل |
| Temple Reccomend | تَصْرِيحُ الْهَيْكَلِ |
| Terrestrial Kingdom | الْمَلَكُوت الْأَرْضِيّ |
| The Church of Jesus Christ of Latter-Day Saints | كَنِيسَة يَسُوع اَلْمَسِيح لِقِدِيسيّ اَلأَيَّام اَلْأَخِيرَة |
| Time and Eternity | لِلْحَيَاة وَلِلْأَبَد |
| Tithing | الْعُشُور |
| True | حَقّ<br>أُصْلِّي |
| Utah | يُوتَاه |
| Visiting Teacher | مَعْلَمَة زَائِرَة |
| Ward | جَنَاحُ ج أَجْنِحة |
| Witness | شَاهِد ج شُهُود |
| Word of Wisdom | كَلِمَةُ الْحِكْمَة |
| Young Men (Organization) | مُنَظَّمَة الشَّبَاب |
| Young Women (Organization) | مُنَظَّمَة الشَّابَّات |
| Youth | الشَّبَاب |

| English | Arabic |
|---|---|
| Repentance | تَوْبَة |
| Resurrect (From the Dead) | يَقُوم مِنّ بَيْنِ الْأَمْوَات<br>يُقِيّم مِنّ بَيْنِ الْأَمْوَات |
| Sacrament | الْقُرْبَان |
| Sacrifice (n.) | تَضْحِيَة / تَضْحِيات |
| Sacrifice (v.) | ضَحَّى / يُضَحِّي |
| Salvation | خلَاص |
| Scriptures | النُّصُوص الْمُقَدِّسَة |
| Sealing | خَتْم |
| Set Apart (to a calling) | خَصَّصَ / يُخَصِّص<br>كَرَّسَ / يَكَرِّس |
| Serve a Mission | تَأْدِيَة مُهِمَّةُ تَبْشِيرِيَّة<br>تَأْدِيَة خِدْمَة تَبْشِيرِيَّة |
| Seventy (office) | اَحَد السَّبْعُون |
| Sin (v.) | أَخْطَاَ / يُخْطِئُ<br>اِرْتَكَبَ ذَنْباً / يَرْتَكِب ذَنْباً |
| Sin (n.) | خَطِيئَة ج خَطَايَا<br>ذَنْب ج ذُنوب |
| Spirit World | عَالِم الْأَرْوَاح |
| Stake | وَتَدَ ج أَوْتَاد |
| Sunday School | مَدْرَسَة الْأَحَد |

THE CHURCH OF
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